# INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION

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# EDITORIAL

## Help!

PARENTS and teachers who are awake to the importance of their task in nurturing the lives of children are keenly conscious of the need for guidance and practical help. To meet this increasing demand for non-technical, yet sound, suggestions, research organizations, health organizations, thrift organizations, religious organizations, and the government itself have been busy creating and publishing materials to aid in the development of children. Much of this material is free, a great deal comes in pamphlets which cost only a few cents; some of it is in books which are in most public libraries. Most of it is written for the busy parent or teacher and requires no special training for its interpretation.

In view of the discoveries of recent investigations into the causes of crime, insanity, failure, moral delinquencies, and physical breakdown, which trace the cause of such a large part of all unhappiness and disaster to childhood experiences, it has become imperative that preventative measures be adopted, and that those who deal with children be given some degree of skill in their task.

How shall fears, shocking experiences, disappointments, afflictions, cheating, questions about God and the problem of evil, curiosity about the origin of life—how shall these and many other situations which face every parent and teacher be dealt with to prevent unhappiness in childhood itself and failure in adulthood? It is to answer some of these practical questions that numerous publications are being issued and study groups organized.

Typical of help that is available are the pamphlets being issued by the United States Bureau of Education which has inaugurated a new service for parents. This series of monthly parent education letters is now being issued, free, under the general title, "Helping Our Children to Succeed in School." The letters contain brief discussions of some of the common, everyday experiences of the average family which are likely not only to have an influence on the work of the children in the school, but also to affect them throughout life. Some of the subjects dealt with are: "Teaching Courage," "The Morning Grouch," "The Dawdler," "The Losing and Forgetting Habit," "Home School Work," "Home Duties for Children," and "Teaching Children Respect of Property." Single copies of the four letters already issued may be obtained by addressing requests to the United States Bureau of Education, Washington, D. C.

Another valuable set of pamphlets on practical problems is issued by the Child Study Association of America. Twelve titles such as "Sex Education," "Use of Money," and "Truth and Falsehood" are included, and the pamphlets sell for ten cents each.

When the Committee on Children's Work, under the Educational Commission of the International Council of Religious Education, began to study the various materials that were available from the organizations working with and for children, it was discovered that it was really a task for research. Accordingly, Research Bulletin No. 7 has been issued, giving complete information regarding the helps available from a large number of organizations, all of which have been thoroughly investigated. The bulletin may be ordered from the International Council of Religious Education, 5 South Wabash Avenue, Chicago, for fifty cents.

When there is available such easily accessible and inexpensive ways of securing help, it would seem that the unwillingness of parents and teachers to take advantage of it might be classified as more than carelessness, in the light of the statement of Saint Paul, "To him who knoweth to do good and doeth it not, to him it is sin."

## The Minister and the Children

WHO is that man talking to Miss Owen?" a junior boy asked his teacher one Sunday morning as they entered the junior room.

"Why that is Dr. Everett, our minister, Clifton," the teacher answered in surprise. "Haven't you seen him before? He has been here for almost a year."

"Yes," the boy replied, "I have seen him around, but I never did know who he was."

Although this conversation was overheard in one certain church on one certain Sunday morning, we are wondering if it might not have taken place in a great many city churches on almost any Sunday morning. The children go to their own department, they have their junior church, and rarely do they go to the church auditorium. On the other hand the minister has his heavy responsibilities on Sunday morning, and rarely does *he* go to the children's departments. Consequently, children may attend regularly the church school without knowing even by sight the pastor of the church. Even when they do know him by sight, they rarely have any contact with him.

How much both children and minister miss when this is the situation! If the minister could visit the children's departments, not rarely and as a great event calling for a readjustment of the entire program, but frequently, and casually, dropping in simply to worship with them or to take part in some other activity what a refreshing experience it would be to him! And if he *could* find the time to come early enough occasionally to have a part in the informal conversation and the arrangement of the room which the first-comers among the children enjoy, how much pleasure the children could bring him! From the children's point of view, to know the minister as a friend is a privilege which they will value highly and which will make the church much more meaningful to them. Dr. Frederick Lynch, in an editorial written a year or so ago,

stated it as his opinion that one of the greatest needs of the Protestant churches today was a more intimate relationship between the pastor and children of his church, and expressed the judgment that if the pastors really took seriously the business of becoming acquainted with the children that they would "fairly swarm" into the church services. Certain it is that a pastor who finds opportunity to become acquainted with his children during the year will be in a much better position to lead them into intelligent and joyous discipleship to Jesus and full membership in his church, than will that pastor who comes as a stranger to a "church membership class" for a few weeks or days before Easter.

The children need the pastor; and the pastor needs the children.

## Is It True?

WHY is it," said a churchman, "that we have so difficult a time to interest our pastor in the church school? We have a number of recognized educators in our parish, and one would naturally think that our church school should be outstanding, but it is not. Whose fault is it, and why does not our pastor see that while we are a leading church in many ways we are not up to grade in our church school—say nothing of being in the vanguard as we should be. Why is it?"

Alas, this church is not alone in its shortcomings.

"Now what can a mere layman do," he continued, "even though he be a public school educator, when he cannot convince the pastor of the need of a thoroughly modern, interesting, and worthwhile program of religious education?"

Does the following quotation from a recent magazine article help answer this question?

"Every important advance in human knowledge ultimately affects theology. By 'ultimately,' I mean literally 'last of all.' First comes the pure scientist, quick to discover the truth because impelled by pure disinterested curiosity. After him hastens the applied scientist, eager to assimilate truth as soon as it is discovered and put it promptly to work. Next, at a more leisurely pace, comes the philosopher, open-minded as a rule, but so much concerned with maintaining a balanced view of the whole system of things that he views radical innovations with a cautious and critical eye. Last of all, with halting mien, comes the theologian, anxious to know what this new thing may be, but already prepared to dispute it."*

From an historical point of view no doubt the author speaks with some backing, but as we look about us today in the churches of various denominations it would seem that one of the most encouraging signs of the times is the increasing feeling, particularly on the part of the younger pastors, of the significance of religious education.

*From Walter M. Horton, "The Psychological Approach to Theology," *The Journal of Religion*, July 1929.

### I Am Your Child

*I am Young, for as yet I have scarcely lived at all. And I am Old, for the infinite ages are cradled in my unformed heart.*
*I am the Weakest of all Living Things. And I am Strong, for my unheeding shoulders bear the weight of the World.*
*I am ignorant. And I am infinitely Learned, for all the wisdom of mankind looks out from my inquisitive eyes and waits for me 'round the next corner of my life.*
*I am Someone Else, whom you cannot know. And I am You, for in me there is all that you are, and also all that you hoped to be, but are not.*
*All the Luscious Sin you longed for but dared not, is in me, if you will.*
*All the Entrancing Goodness that you dreamed and grasped not because the price was too great for you, is mine, by your choice.*
*The Beautiful but Defeated Desire, and the crippling Failure of your life are also in added measure, mine, at your command.*
*The Proud Achievement of your life is in me, greatened by your unselfishness, if you choose it so.*
*The Fulfillment of your Unreached Dream will be my lot, at your will.*
*I am all of Yesterday.*
*I am the Fullness of Today.*
*I am the Fulfillment of Tomorrow.*
*I am Your Child.*

—P. R. H.†

## What Shall the Pastor Read?

HOW shall the pastor choose his reading? Read he must, and with all the array of books, magazines, and newspapers calling to him and thrust upon him these days, choose he must.

Of course he must read for his preaching, all his congregation would unanimously agree to this—though there might be a wide divergence of opinion as to just what should come first after his Bible.

The business man and woman of his parish wish their pastor well informed and sympathetic with their point of view and conversant with developments and progress in their fields. The professional man and woman desire an intelligent pastor who can appreciate the various trends of the day.

Those vitally interested in the missionary work of the church insist he must be conversant with evangelism and missionary facts of the denomination, not omitting the women's work, while those with the keenest vision do not limit their demands to their own church but ask him to be informed on great union and interdenominational movements.

In many congregations there are a few progressive spirits who urge their pastor to express himself freely in person and in pulpit on the economic, social, and political matters of the day and to help them determine "in what way to go."

In every church there is yet another group whose cry to their leader for guidance is too often unheard, unheeded, or neglected by the over-burdened pastor—the group to whom is largely delegated the teaching work of his church. Particularly if he has no director of religious education, who but the pastor can be responsible for the supervision of his church school? And does he not need to read widely and to study carefully as well as to pray earnestly if his Sunday school is to be in any sense comparable with the constantly expanding and improving program of the public school across the street, not to mention the many other community agencies seeking to interest childhood and youth?

What shall the pastor read for his *teaching ministry?* How shall he choose from the wealth of material at hand? No doubt there are many ways, and many organizations and individuals standing ready to assist him. One of the cooperating denominational workers relates the following experience of one of the outstanding pastors of his denomination:

"The other day when I was talking with one of our splendid pastors, he said, 'You know I am beginning to believe there is something in religious education, after all.

†Used by permission of *The Parents' Magazine.*

It is just the old idea of the Sunday school, modernized, enlarged, and—'

" 'Good,' I exclaimed as he paused, 'but what has caused this change of heart?'

" 'Reading,' he replied thoughtfully, 'reading a book dealing with the teaching work of the church.'

" 'How did it happen?'

" 'Well, you know ———, the state secretary of our council of religious education.'

" 'Yes, indeed, a fine chap.'

" 'He wrote me a nice letter last winter, brief, you know, and personal, saying he had found a certain book of great help, in fact he considered it the best book in the field of religious education that had come to his attention during the previous year. He wrote that he was taking the liberty of sending me a copy. I could keep it and send him the price, or return it to him.'

" 'You kept it?' I inquired.

" 'Yes, and you know it has absolutely changed my point of view. I see now that as pastor I have a distinct and unique opportunity in building up my church *through my church school.* When I first set about it I was amazed to find how little I knew about either my own school or the teaching program of the church. But I'm learning. Just give us a little time and we'll have a genuine church school.'

"And he will!" said our informant, then remained silent a moment. "I was just wondering," he continued, "what would happen to our church if all our pastors could read a book or a magazine which would show them their opportunity through the teaching work of their church."

We, too, wonder!

## *Discovering a Successor*

So he (Elijah) found Elisha, . . . and cast his mantle upon him."—I Kings 19:19. Upon whom would your mantle fall as officer or teacher if you had to give up your position? This is often a very serious question in the church school, and in religious organizations generally. The shock to the work is in proportion to the success of the teacher or leader who gives up his position. In most instances there is someone who could have taken up the work and carried it forward successfully if he had been found and trained in advance.

Recently an efficient and highly esteemed worker in religious education, who had held an important executive position for many years, found it necessary to resign. On every hand the question was asked, "Who can take his place?" There was no satisfactory answer. This splendid leader had failed in one important particular, he had not discovered and trained a successor. His work had been built very largely around his own personality, with no understudy, and his leaving proved quite disastrous to the cause he had loved and served.

This failure to find and train persons to fill every important position in case of a vacancy is generally the result of neglect or oversight. Unfortunately, it may result from a sort of selfish satisfaction on the part of the worker in thinking that he is indispensible. Such a feeling may feed one's vanity, but it certainly does not reflect the spirit of the Master. In church boards, societies, and committees, as well as in the church school, the work will be made more secure and its future better assured by giving careful consideration to this important subject.

## *A Family Partnership*

DAD, gimme a nickel." "Me, too, Daddy," shouted the two little boys as they ran into their father's office. "What for?" asked the father. "Chewing gum," they both responded.

The father remembered that he had heard such requests before—what father has not? He remembered also that a partnership allowance plan had recently been adopted in his family. He saw that the time had come to begin to use a part of the plan which he and the mother had worked out with the boys. He made this approach. "We adopted the plan by family vote, didn't we boys, that each of you fellows was to receive twenty-five cents a week allowance for each week you had shown yourself to be a good partner in the home?" "Yes," they responded. "We also decided, did we not, that this was to cover your church dues, your college fund, and your spending money?" They assented. "Well, then," said the father, "I will loan you the money." Neither one cared to borrow at all, at first. Finally the little five-year old decided that he would borrow two cents. The seven-year old did likewise, and they went to make their purchase.

This incident is typical of all that is happening in that home under this plan of administering the children's money. Money has taken on a new value to these boys. The use of money has a new meaning. Giving to their church, saving for their college fund, spending to satisfy their desire for little luxuries are very personal problems. Through these the parents are offered many fine opportunities for religious education by guiding experience.

Another factor, that is even more important, is centered in the thought of family partnership. The family project was entered upon after the nature and source of family income had been explained, and after even the youngest was brought to see that he was not an earning partner in the house unless he played his part according to the family rules, and in the right spirit. The rules are not handed down as edicts from a lord-high ruler, but wherever possible are voted on in family conference. For instance, a new sedan was purchased by the family. It was not hard to get the consent of the younger stock holders to the deal. To bring before them though the reasons why they should not go over the back of the front seat, when they had been used to a well worn coach was another problem. Seriously the family considered it together. All voted that everyone should go around by way of the doors. The first one to forget was the seven-year old. When he started to make a hasty climb over to join his father in the front seat, he was stopped by his little brother who said, "No! We must not do that! Remember we voted!" The father did not have to say a word.

Discipline through partnership has become the most effective force in this family of any method ever tried. When it seems absolutely necessary, and it is sometimes, family consideration of reducing an allowance for the week, because one member has not been fully an earning partner, is made. This proves to be very effective punishment. Rather than the anger and resentment that follows much severe punishment, remorse comes at once. It is the pressure of family disapproval.

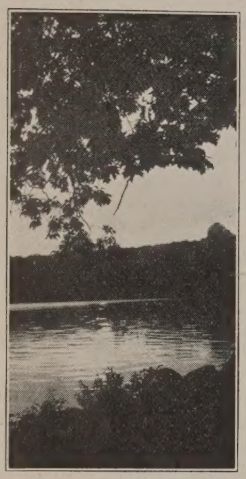
Thus these parents seek to train their children by finding a common level of understanding that may be made to result in complete partnership.

—Melvin C. Dorsett, Wichita, Kansas

# Living on an Afterglow

*By* HALFORD E. LUCCOCK

*Divinity School, Yale University, New Haven, Connecticut*



A COMPANY of people at a camp by a mountain lake were watching the sun drop behind a ridge of hills. They were held by the amazing beauty of the sky, by the constantly changing tint of the clouds and the deepening color of the forests. But some in the group were curious to see how long the light would last after the sun had set. "How long can you see by an afterglow?" was the question. So they tried it out by an experiment. Only very gradually was any lessening of the light noticeable. For well over an hour they were easily able to read. For well over two hours they could see clearly without a light. And when the dark finally came and the last pink and gold had gone from the sky, the evening had entirely gone.

To one of the watchers the experiment suggested another parallel question which runs deeply into contemporary life: How long can we *live* on an afterglow? For a long time after the sun has set it leaves a lighted world, looking much the same as before. But after a few hours the light inevitably dwindles and is swallowed up in darkness. The question comes: Suppose the original source of the moral and spiritual light which has served the world drops out and is forgotten, how long will civilization live on the afterglow? If faith in God, as the source of moral insight and momentum, drops down out of sight in the lives of multitudes of people, will the afterglow of that faith, its effects in practical life, go on indefinitely?

It is not an academic question. Many are living on an "afterglow" of religious faith, on the consequences in life which came from great living convictions which do not possess them personally any longer. Apparently they expect the afterglow to go on whether the sun of religious faith is in the sky or not. Will it?

There are many things which Jesus might have put first in his teaching. As, we learn from fresh historical research into the Palestine of his day, there were so many grievous wrongs and complicated injustices to which he might have given himself in the fresh power of a great love of men. But Lesson one for his disciples was something different. It was the simple plea, repeated over and over again, "Have faith in God." Unless that lesson were learned there was not much use to go on to anything else. God was the sun in the center of the sky, the unfailing and indispensible radiance which shed light and meaning into all the nooks and corners of life and furnished light, heat, and power for the whole of humanity.

Is that central sun necessary to the most abundant life of the world? There are many today who seem to feel that the afterglow can go on indefinitely without the sun. There can be no question about two things. The first is the uplifting, redeeming force in all aspects of life which have come from a real faith in the God and Father of our Lord Jesus Christ. The sun of righteousness has arisen with healing in his wings—light which has streamed into all the dark places of human wrong and ignorance. The other fact is that many are living on merely an afterglow of such a faith that once shone for their forefathers or for themselves but has dropped down behind the hills of unbelief or preoccupation. They shall enjoy even when they do not acknowledge the social effect of religious faith; they still are borne along by momentums generated by profound personal religious faith. But the source of that power is no longer the light which lightens all their world. They are living in an afterglow.

To all those engaged in any form of religious education, as they turn to a new year's work, this spectacle of a world depending so much on a mere afterglow of the faith of an earlier generation presents an insistent call and challenge. That insight of Jesus "no light without the sun" comes afresh as Lesson one for our time. Lesson one is God. The greatest social service to our generation is not to pass this law or that; not even to remedy this wrong or that. That is a necessary application of faith in God and his Kingdom. First is to keep the sun in the sky, to lead men and women, boys and girls into a living faith in God, as opposed to the failing light of an afterglow, which is the alternative.

One of the great chemists of America, Ellwood Hendrick, recently said, "The world's greatest need is not for any new kind of mechanical power: not for a new motor to get energy from the sun; but a *renaissance of character.*"

Beautifully and truly said! But it is so easy to say. Where will a "renaissance of character" come from? Can we order it by mass production as we get automobiles? It really amounts to ordering a new day. How is a new day produced? Only in one way through all the millions of years—by a sunrise. The only renaissance of character which the world has ever seen has come from the quickening of mind and heart and conscience through a living faith in God. And to lead people into that quickening experience is the largest service to all the needs of life which anyone can perform.

*"Living on an Afterglow" is the first of a series of devotional articles by Dr. Luccock. These will appear on this page in succeeding issues of the Journal.*

# An Interesting Experiment

*By* FLORENCE E. NORTON

*Director of Children's Work Board of Christian Education, Presbyterian Church in the U. S. A. Philadelphia, Pa.*

A JUNIOR group on a certain Sunday morning studied with great interest these items on the blackboard: make a book of the life of Jesus; a village like the one in which Jesus lived; a pictorial map of Jesus' life; have a closing meeting and tell the story of Jesus in pictures, hymns, stories, and drama.

"All this is interesting," said the leader, "but I do not see how we are going to get time to do it." "We could stay longer each morning," said a junior, "then we would have time." Instantly, came vigorous responses, "Yes, that's what we'll do"; "No, we don't want to stay any longer than we do now." Finally the leader said, "Let's begin and see how things go." This was agreed to with the decided conviction on the part of most of the boys that they would certainly go home at the usual time.

Two Sundays after that, more than two-thirds of the entire group were present a half hour after the time at which the department normally closed. Thus, one step in an interesting experiment was taken; that is, the lengthening of the junior department session from an hour to an hour and a half. Later, the session often lasted two hours, but the extension of time was only in proportion to the interest of the group.

This experiment, carried on by the Westminster Presbyterian Church of Wilmington, Delaware, came about because the pastor and the religious education committee were deeply interested in the spiritual nurture of the children of the church. They wanted better teaching; therefore, they decided to experiment with a paid teaching staff. They wanted their children to have more time for religious instruction, so they decided to try what is known as the expanded Sunday morning session. It was decided to experiment in a small area first, and the junior department was chosen.

## PREPARATION

Parents were informed of the plan which included change of time, a longer session and a paid teaching force. The boys and girls were told of the change of hour, but not much was said about the plan to increase the length of the session, the committee thinking that such increase should take place as interesting things developed, thereby creating the desire for a longer session.

As the junior department had no superintendent at the time, a member of the staff of the Presbyterian Board of Christian Education was invited to take charge of the department and, at the same time, to train a new superintendent.

## THE EXPERIMENT IS BEGUN

It was an interesting experience to meet that group of eighty juniors the first Sunday. The atmosphere was a bit electric, for they were meeting at a different hour, they were facing a new leader, and there were rumors of interesting plans. It was something like school on the first day of a new term.

Some things about the group stood out immediately. They sang beautifully and responded to worship as did no other group the writer has ever met, but their response in discussion was slow, and their behavior in several classes not good. In moving from class tables to worship group, they were noisy and disorderly. These things were noted in the first session, discussed in the next teachers' meeting, and plans made to overcome them.

Very early in the experiment the problem of lateness arose, a large number being late. At the close of that session, the leader said that the doors would be closed promptly at 10:30 each Sunday morning, and that before they were opened, a story would be told. The next Sunday almost the entire group was on time and lateness was thereafter reduced to almost the vanishing point.

## STUDIES AND ENTERPRISES

During the experiment, the course used was on the boyhood of Jesus. Before beginning it a simple test was given to discover ideas, attitudes, and points of view about Jesus. The results of the test were discussed with the teachers who then aimed in their teaching to overcome wrong ideas or points of view.

At the third session, the enterprises spoken of in the first paragraph were suggested. These were listed on the board and discussed before the children went to their classes where they were to indicate their preferences. It was understood that it was a matter of individual, not class, choice. Almost every class split two or three ways. That meant that, for lesson study, there was a grouping on the basis of school grade; for enterprises, on the basis of interest. Most of the children wanted to work on a village like the one in which Jesus lived. A number wanted to make the book, a much smaller number than that, the map.

## PROBLEMS AND HOW THEY WERE FACED

Teachers and leader noticed that the boys and girls, as far as the program was concerned, were rather passive. They took what was planned for them but showed little initiative or response. Therefore, the following plans for securing response and initiative were followed:

*Sings*—A "sing" was merely a time for singing when the juniors might choose the hymns they liked. This gave chance to express preference and also helped the teachers to discover the children's taste in music. Often, too, the leader would say, "May I choose one?", then introduce a hymn the juniors had not mentioned before. Sometimes a story was told about this hymn. After a hymn had been introduced, the juniors would often choose it at the next sing.

*Discussion*—There was an endeavor to promote discussion of questions relating to the work of the department and to their studies. Response in discussion was very slow, partly because the group was large and partly because they had not been accustomed to discussion. At the suggestion of the chairman of the education committee, problems were presented to the entire group before they went to their classes. They were then discussed in the class and later in the entire group. This plan began to produce results which

would have been most interesting had the experimentation continued for another six months.

*Participation in Worship*—They were given opportunity to lead the worship services. To this they responded with real enjoyment.

*Bible Drills*—Bible drills were used to develop skill in using the Bible. This part of the work brought a delighted response. The juniors soon learned to find books and references quickly and easily. Later the drills were led by juniors.

All these opportunities for expression began to produce an atmosphere of interest, response, initiative and, ever so slightly, a sense of responsibility for the work of the department.

### Preparing a Children's Day Program

The junior department was requested to prepare something for Children's Day. Here it was felt, was an excellent opportunity for developing initiative, so for this a committee of juniors was appointed. When the committee met, they elected two chairmen, a girl and a boy. The leader asked for suggestions. These came very quickly: "write poems and have the best one read; sing memory hymns; give a play; recite memory Scripture; help to usher, in costumes such as Jesus wore, and explain that the costumes are worn because we have been studying about Jesus." It was pointed out that the department could have only fifteen minutes, therefore, not all the things suggested could be done. "Let's ask for all the time," said one. "But Children's Day is for the entire school. Do we want to ask for all the time?" The committee members readily agreed that this was not fair. It was finally decided to give a play. The next Sunday, the boy chairman of the committee reported to the junior department the plan and the group voted approval.

Then the question of a cast arose. The committee members were of the opinion that they could take the parts very nicely. The leader suggested, casually, that it might be nice to let others have a part in the play. This was thought over a bit, and then one boy who had been very eager to have a part said, "I think that's fair." So it was decided to ask each class to select two people for the play, keeping in mind the qualifications necessary.

Subsequent experiences in connection with the Children's Day program proved interesting. It became necessary to prepare a different program at the last moment. The problem was taken up with the entire group, and an emergency program prepared. The girl chairman of the Children's Day committee made the announcements and another member told why certain items were being used. From the standpoint of a performance, it was somewhat of a failure; from the standpoint of an educational experience, it was a success. Throughout the entire experience the committee measured up to its responsibilities in a remarkable way.

### Working With the Teachers

The program for the first teachers' meeting was a discussion of the make-up of each class, for classes had been regrouped for the experiment. Each teacher went over the names of his pupils, recalling the children he knew and, incidentally, getting information of a rather general nature about the children he did not know.

The group then went over the new course and studied the test to be used on the first Sunday. A time schedule was worked out and plans for two or three Sundays developed.

The teachers were under contract requiring them to be present fifteen minutes before the session began, to give notification of intended absence, and to attend two teachers' meetings a month. Usually, they met at nine o'clock on Sunday morning, an hour and a half before the children arrived. In teachers' meetings were discussed problems, the program for the next few weeks, the results of teaching, and plans for better teaching. Later aims were developed which were completed in time for a parents' meeting at which they were read. The final draft of these aims will be sent out in a letter which goes to the parents early in the fall. The attention of parents will be called to the fact that the teachers have very definite aims for their work. Parents will be asked to do what they can to help to realize these aims in the lives of their boys and girls.

### A Parents' Meeting

Midway in the experiment a meeting for parents was held. This was a very informal affair. The response of the children to the new plan was reported. The opinion of the parents as to the children's reaction to the lengthened session of the junior department was solicited. Two parents said that their children objected very definitely to the lengthened session as it interfered with their play time. The general report was that the children showed greater interest. One mother reported that her little girl had said, "I like the way we do now. It's just like school. We work and get somewhere." Here it might be apropos to say that the attendance for the major part of the time, ran from seventy-six to eighty.

The newly developed aims were read. One cannot say they were discussed, for this group of parents, keen though they were, had not yet thought in terms of definite aims for religious education.

Though they did not clearly understand the aim, they did appreciate very keenly the fact that Westminster Church was giving much thought, time, money to the Christian nurture of their children and they were happy and quite ready to cooperate in any way they could.

### The Committee Observes the Experiment

The committee and the Session arranged to observe the experiment carefully. Each Sunday found one or two members in the department. They remained for the entire time, asking questions at the close, looking over the materials being studied and the work the children were doing. It was very interesting to note the impression made on the children by the presence and very evident interest of these grown people.

At the end of the term of experiment, the committee decided to continue it and to extend it to another department. Should this prove successful, it is the decision of this church to extend the plan to the primary group, and, later on, to other groups in the church school.

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*We are glad to give to our readers the report of the experiment given above. No doubt other schools are conducting projects which would be of interest to our readers. We shall be happy to receive accounts of them.*

—The Board of Editors.

*Photo, Ruth Alexander Nichols*

# Parental Education in the Church

*By* HULDA NIEBUHR*

WE SAY, we church school workers, that we want the creative cooperation of the home in the religious education of the children. We know that without such cooperation we will not achieve the aims we project, that without close touch with pupil's home life our teaching will not have root in everyday realities. We recognize that the school has no magic by which the effects of faulty home training can be nullified, that at best we can be only helpers to the home. We understand very well, theoretically, that it is wasteful for us to be about our task in a manner as if the home did not exist. Practically we are likely to ignore it.

Every faithful teacher makes it a point to visit the homes of his pupils as often as possible. That does very much for the pupil-teacher relationship and it gives the teacher understandings he needs to be able to guide the child rightly. How much these visits effect beyond that, how much they help toward the creative cooperation of the home in the religious education of the child depends upon the teacher's ability to evaluate needs and assets, to create understanding of the educator's endeavor and respect for it, to arouse desire for cooperation and to give such desire guidance. That is a very big order for any church school teacher, no matter how efficient he or she may be. It is not fair to the teacher nor to the task to leave to the teacher the whole problem of parental education and all the planning for parental cooperation. The church school as such and the church as such through its leadership should accept parental education as one of its major tasks.

There are three kinds of church school parents. There are the parents who think their days are full enough. They are perfectly willing to leave the education of their children to others, not recognizing their own inevitable part in that education. They have eyes to see but see not what is going on in their children's lives or if they do see, they do not realize that there is anything they can do about it. These parents would not exist in the numbers they do, if the church had done its share in exposing them to the necessity of seeing the duties and rights and opportunities of parents as educators. No one has helped them to know the adventure and profit of such an experience.

There are harassed parents who must lead a tread-mill existence in order to insure roof and food for their children. They have the best intentions to be good parents but have no time or energy to learn to be intelligent educators and no opportunity to be with the children sufficiently to use what understanding they may have achieved. Statistics show that a great proportion of juvenile court charges are children whose mothers must work to help earn a living and that on a scale too low to make possible approximately proper care of the family while they are away. The duty of the church in relation to such parents, in and out of the church, is social before it is educational. It must address itself to changing a social order in which privileges are so very uneven. It must be admitted that there are parents whose economic circumstances would seem to excuse preoccupation with the most immediate needs of physical life, who nevertheless may be counted among the third group of parents.

There are those who, on various levels of growing understanding, take their work as educators seriously, though at the same time joyously and in the spirit of adventure. They are eager to study whatever help the science of education makes available to them and to use it consistently

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and thoughtfully. From the best prepared and most thoughtful among these the educational committee of the church is recruited, they can cooperate actively in the building of the church school curriculum, they help give content to the discussions in parent meetings. Their interest and knowledge should be given an outlet and an opportunity for growth by being made a part of the educational assets of the church.

### Parent-Teacher Meetings

Regular parent or parent-teacher meetings, where the church school teacher and the parent teacher can grow in wisdom and in knowledge concerning the child, where the members enrich each other's experience, study together, and plan cooperatively for the welfare of the youth of the church should be part of the educational program of every church. Where interest in such work and study is lacking it may be that less demanding enterprises are needed to prepare for willingness and desire to engage in the more exacting ones. The woman's organization of the church is really an anomaly if it does not aid the mothers who constitute its membership in the religious education of their children. Church school leaders, educational committees, who do not make available interesting topics, stimulating book reviews, occasional special speakers, reports on special enterprises and achievements in the church school, for the use of the program committee of the woman's organization are overlooking a great opportunity for training parents for creative cooperation in education. There never were ladies' aids, not even those who begrudge the fact that they must take down their quilting frames so that the church school can meet, and those others whose meeting rooms, better equipped than the beginners' room, are closed to church school use, who were not happy to be converted into religious education enthusiasts, given the right tact and patience and pedagogy in the converter.

### Men's Bible Class

The church does more, on the whole, to glorify motherhood and to direct its activities than it does to give content to and set ideals for Christian fatherhood. If fathers are permitted to flounder in regard to problems their growing sons and daughters offer them, or if they are left oblivious of the situations in which they ought to be helpful, it is not because they would vote child development topics off the program list of the men's Bible class. It is because no one has kindled their interest or directed their thought. We church school workers engage in much wasteful effort because we proceed as if parents could not be depended upon to love their children. In the majority of cases we need only show the way properly, and throw some spotlights on the goals.

### Parents' Book Table

Not all the parents of our church school pupils attend the Bible classes or the meetings of the woman's organization. There are an additional number who attend the church services only. Wherever the Christian way of life is truly sought, reverence for personality is increased, peace and poise in human relationships becomes a corollary, and ethical conduct is given guidance and dynamic. So regular attendance at church services can be the very best foundation possible for education in parenthood. Sometimes the sermons give very specific help. Good impulses engendered in the church service can be helped to definite expression through the very practical assistance of a book table. If a parent must pass a table full of good literature on his way through the church vestibule, he cannot quite escape some education in education. A pamphlet headed *Does Your Child Have Temper Tantrums?*[1] costing only ten cents and meeting a crying need may lead to seeing and buying the next, *On Truth Telling and the Problem of Children's Lies*[2] for only twenty cents, or *Parents' Questions*[3] for twenty-five. Grandmother, looking for a present for her daughter, a mother of little children, purchases *The Mother-Teacher of Religion*[4] or *Training of Children in the Christian Family*[5] or *Child Guidance*[6] or *Training the Toddler*[7]. A father, waiting for his turn after church to talk with the preacher, becomes interested in *Wholesome Childhood*[8] and decides to invest. Other types of books, good biographies and novels, books of poetry, of family devotions, are bought, and help the atmosphere of the home and so child development.

The church calendar or the bulletin board should not spurn the notice of good books. But to tell of good literature, expecting readers or listeners to order by mail from some distant publishing house or to go down town to a book store, is more often than not wasted energy because the good impulse is dissipated before it has an opportunity to be acted upon. To arouse interest and make the buying easy while interest is warm and to keep that interest active by the visible reminder is another matter. It works. (At the risk of a deficit a book table would be worth operating, but there need be no risk. It pays well if rightly managed.)

### Special Day Programs

There is a contingent among the parents of any church school group which attends church only on "special days," people who come to the Christmas and Easter "program" and to "Children's Day" because they do not want to disappoint their children who are taking part. Very many of those programs help neither parents nor children to grow in wisdom or understanding. They are entertainments for grown-ups by children who have been drilled after traditional ways in such manner that neither process nor result is of appreciable educational value for either pupil or audience. That is a great pity, for visitor's days in the church school can mean so much to both sides. Under proper guidance children will plan programs which have much meaning to them and which will help the parent attain to an educational point of view in relation to the child's learnings. Such programs may grow out of the achievements of the regular school activities or they may represent a special enterprise for the children. For the sake of any parents who do not attend the parent meetings it will be necessary that the leaders meet the audience for some ten or fifteen minutes, or as much time as at all feasible before the children enter to explain the genesis and development of the enterprise, to make educational procedures clear. The leader will illustrate, for instance, the absence of the spirit of rivalry in the group of pupils and so help parents to an appreciation of their own Johnny and Mary's minor part in the program. Thus the proceedings can become an adventure in group enterprise for the

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[1-8] See List at end of article.

# Shall the Pastor Escape Responsibility for the Church School?

By C. Wesley Israel
*Pastor, West Ridge Community Church, Chicago.*

MY choice of the ministry as a vocation grew out of my work in the Sunday school; therefore it is natural that I should feel a deep interest in this vital part of the church's program. Realizing that the period of youth is the time for "bending the twig" and the most fruitful period for inculcating ideals of goodness, truth, and beauty, it did not take long to decide where, as a pastor, a considerable portion of my time would be devoted.

### The Pastor as a Counselor of Church School Leaders

The time is not far distant when most progressive churches will have a director of religious education, but this is an ideal which can not be realized immediately. In the meantime, therefore, it rests largely with the pastor to include the work of the church school as a *major* item in his schedule. By virtue of his academic training and practical experience, who is in a better position to give this necessary leadershp? It is my conviction, however, that most of us pastors relieve ourselves as much as possible of responsibility for the work of the church school. This is due in the main to two factors. *First,* some of us are blessed with such an efficient superintendent and staff of workers that it hardly seems necessary for additional supervision on our part. *Second,* the large demands of a parish upon his time are such that there is seldom the urge to assume another job where everything appears to be running smoothly. These, and most other reasons that can be advanced, however, should not legitimately excuse the pastor from personal responsibility for this important phase of the church's work, especially if there is no director of religious education employed by the church. With all due respect to our church school superintendents, most of whom serve the church with great devotion and marked efficiency, we know it is not humanly possible in the majority of cases for volunteer workers to keep abreast with the rapidly developing program and technique of religious education. It is the business of the pastor to be so informed, and he must cooperate in a tactful manner with the staff of workers in bringing the educational program of the church to a standard of excellence. Many times a problem centers around grading, or often the difficulty is in teaching technique and supervision, or, in not a few instances, there is an urgent demand for introducing more approved types of lesson materials or of hymn books in harmony with the principles of worship. The pastor naturally can not be an expert in all lines, but he at least should be able to give help to his church school leaders when his advice is sought.

Whether it be a business institution or a church school, there is a decided necessity for some one to take time to view the organization and work from an objective standpoint—carefully to analyze the situation in its entirety and to initiate or develop certain worth while phases of the work. Occasionally, it is the missionary program of the church school that needs emphasis. More often, the teacher training facilities require enlargement. Many times it is an evangelistic passion that should be more firmly rooted in the lives of the teachers and officers. Many a community is ready for a vacation church school or a weekday school of religion. Here is the pastor's opportunity for developing a well-proportioned program to meet the religious needs of childhood and youth of his parish. Whatever the local need may be, experience has sadly informed us that if he does not take the initiative, too often no one else does and things continue to run along without any progressive change.

While in certain situations it is necessary to begin new phases of work, the greatest need within the church today is not for new organizations but for a correlation of the present program and activities so that there will be as little overlapping as possible and so that each part of the entire program will contribute vitally to the spiritual development of those participating. This is a problem which no person can solve alone, but surely the pastor should give helpful leadership in the correlation of the local program.

What I have said here about the pastor's leadership by no means suggests that all worthwhile developments in the church school are initiated by him. Such is certainly not the case, for our laymen are giving intelligent and consecrated leadership. I am simply saying that the pastor should take an *active* interest in the church school and must be equipped and ready to render help wherever the need emerges.

### The Pastor as a Counselor of Youth

In this second phase of the pastor's relation to the church school, I have primarily in mind the boys and girls of adolescent age. The church and community have a right to assume that he is desirous of rendering the largest service of which he is capable. If he is sincerely looking for the channels of greatest usefulness, then there is the place where he can be of immeasurable value. Of course, effectiveness in this capacity as counselor is dependent upon the type of man who represents the ministry and upon his winning the respect and confidence of youth. My observation of recent years, especially in the sophisticated city, with its no less worldly-wise youth, assures me that respect

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# Adventure Opportunities with Little Folk

*By*
FRANCES M. HEDDEN

*Associate General Secretary of the New Jersey Council of Religious Education, Newark, New Jersey*

SMALL bodies pressed against me and interested little faces crowded down over the kodak pictures in my lap. We were examining the most recent prints of our last week's game periods, our trips to the bird houses, and the impromptu "party" initiated by Dixie Jean's generous basket of lollipops. Suddenly John caught up the picture of the class of ten gathered one morning on the front steps just before going into "school."

"Here all of us are!" he exclaimed.

Hastily, over the heads of the children we teachers exchanged glances of pleased surprise. At least, one of the oldest boys had put into words (even if he had not yet caught the feeling itself) that sense of togetherness towards which we had been working these busy, happy days. It had been only one of our goals but it had received very real thought in our after-class-conferences. John's exclamation might indicate that little habits of thinking and acting were already starting their small beginnings. On the other hand, perhaps we teachers were altogether too optimistic. At any rate, his words waved like a flag of encouragement to us to be on the lookout for as many opportunities for these small individualists to share with each other as the days ahead gave us openings.

It is such a little road from wee to "we" in the field of religious education! And yet, for those small feet coming only Sunday after Sunday to the average department for the youngest children, the way to the happiness of Christ-like living seems such a long one. There are so many barren spots along the way. We teachers lead in such usual ways. We set out on so few adventures. We seem afraid to dare on Sunday even if our work on Monday does include an experiment or two. We continue to plan paper programs and prepare "lessons" in the presence of runabout feet, curious fingers, and eager questions. When will we wake up to the fact that the cradle roll department holds for most of us only two short teaching years! Rally Day and promotion time bring us face to face with these facts.

### CHANGES WITHIN THE GROUP NAME

Most of our church schools for years have given prominence to the value and interest of the work in the cradle roll department. Only comparatively recently, however, have we been startled to find that all of us are not speaking the same language when we say "cradle roll children." Linking tiny children to the reported membership and working program of the church school is a movement with an honored history of more than fifty years standing. The venture to provide an adequate teaching opportunity for those of the cradle roll who actually come in person to the church school is of much more recent origin. Thanks to our forerunner in this field, Miss Frances Weld Danielson, and later Mrs. Eva McCallum, Jessie E. Moore, Alberta Munkres, Gertrude Athearn, and many others who are constantly studying and experimenting for the sake of these little ones we now have suggestions of story, picture, song, and game materials for use when teaching opportunities open up for us.

We, teachers, pastors, and superintendents, however, are constantly misunderstanding each other when we refer to these boys and girls under four years of age. We know the cradle roll department is a rooftree for them all. After that we tuck most any one of them with careless abandon into the cradle roll, the cradle roll class, the nursery, or the nursery class. Would it not be less confusing and irritating if we could arrive at some common agreement as to terms and functions of groups within the department? Could we agree that the "cradle roll" is that list or roll of names, framed, postered, or card indexed, which registers those little children from birth to three years who are linked to our church school through the family ties of their

# *A Discussion on What to Do With the Cradle Roll Department in the Church School*

parents to the church itself? The function of the "cradle roll" is to keep warm and intimate this earliest link between the home and the church. The program of activities includes frequent visits of the cradle roll superintendent to the baby's home, the unfailing remembrance of the birthday, invitations to at least one annual cradle roll party, mother's conferences planned, special recognition of the little one itself at mass meetings of the church school such as Children's Day and Rally Day, and the encouragement of visits by the two-year-old to the various sessions of the nursery class.

### The Nursery or Cradle Roll Class

In her *Object Lessons for the Cradle Roll* published by the Pilgrim Press, Miss Danielson says, "The cradle roll might be called the prelude to the Sunday school, for it is composed of candidates for the Sunday school." It is over these candidates for the Sunday school that we fall into confusion, both as to what to call them and what to do for them. The nursery school movement, so popular in England for the physical and mental development of children over two and under five, has paved the way for the establishment of nursery school experimental stations here in America. In the sincere endeavor to discover the real needs and capacities of the pre-school child, leaders in the field of religious education, also, are beginning to realize that the *whole* child comes to the church school as well as to the nursery school.

Consequently, marked attention is being given to the unfolding religious nature of these youngest comers to the Sunday school and the vacation church school. After three years of study with this particular group (2-4 years) I have found it less confusing to refer to them as the nursery class rather than as the cradle roll class. The distinction is mainly in the carryover influence from the longer used term "cradle roll." I like to think of the latter group as that part of the cradle roll department which, as yet, is largely in the home. Those who can leave the home and come to the church school sessions of the beginners' department or better yet, enjoy a separate session by themselves, may be called the nursery class. This always presupposes definite preparation for a suitable teaching environment and the use of such teaching materials and methods as will lead these little children step by step into their own realm of Christian nurture.

The nursery, on the other hand, often is the name applied to that group of little children, including babies under two years of age, who are entrusted to reliable caretakers and entertainers while the parents, undisturbed, enjoy the morning church services. As teaching opportunities constantly occur in nursery sessions, the alert attendants make use of every opening contact as wisely as possible without, however, having prepared beforehand quite so definitely as do the nursery class teachers.

### Some of the Problems Encountered

The adventure spirit is needed by every would-be teacher of the nursery class. Problems start out from every corner: some of them easily disposed of; some of them not solved until after long thought and many conferences with other leaders.

One of the first questions to be answered is where to hold this newly organized group. From many sides come reports of happier sessions for teachers and children if there is possible the freedom of a room or a screened corner, separate from the older beginner children. Sometimes, this is met by re-decorating and re-equipping a kitchen, an old library, an unused gallery, a pastor's study, a ladies' aid room, even glorifying the coal bin! Some little ones have received a generous invitation to meet in the

living-room or on the porch of a warm-hearted neighbor's home. Where weather and lawn permit, these little people always enjoy their sessions out of doors where informal, meaningful situations, such as that shown in the accompanying picture, are made possible.

A Changing Teacher Needed

Another vital problem is where to find the leader. May I say most emphatically that this group needs only the very best teacher available. We are trying to nurture "changing children" as Miss Danielson calls them in her *Child Types and the Changing Child.* We need, therefore,

EXAMINING A FALLEN BIRD'S NEST

to secure *changing teachers*: women who will pay the price in time and study to understand how little children can grow to know the Heavenly Father and learn to love him; women who already know him and know, also, how Christ once taught little children. We do not need the teacher who sends the child home as a "scurvy elephunt" ('sturbing element)!

Big problems, too, are solved in teacher's conferences on adequate equipment, lesson materials, a program that changes on the instant, freedom of expression and what to do with unexpected questions, crying, shyness, and obstinacy. Each new day brings its own particular brand.

The real teacher in the nursery class is she who is willing to leave her grown-up world and follow after the children across God's world in an endeavor to know him and to love him better.

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**The International System of Church School Records and Reports**

OPPORTUNITY is open for a few more church schools to become experimental centers for "The International System of Church School Records and Reports." Inquiries regarding such experimentation should be addressed to the Bureau of Research of the International Council of Religious Education. Complete exhibits of the system, comprising one copy of the introductory pamphlet, *John Doe and His Neighborhood Church*, one copy of the *Manual of Instructions*, and a sample copy of each form, are available for examination by schools considering experimentation, or may be purchased for $1.50.

# Conventions—and Conventions

ARE the hundreds of state, county, and district Sunday school conventions held annually worth their cost in time, effort, and funds? What makes a great convention? Obviously, not numbers, or parades, or statistical reports. Just as the true measure of a Sunday school is the volume of Christian living resulting from its program, so the value of a convention is determined by the actual improvements resulting in the schools which it represents. It can be properly judged only by educational standards.

Local workers justly complain that the plans projected by specialists in conventions are often too "high brow" and technical to be workable in actual church situations. Just as the curriculum and method of a class, if it is to be educationally effective, must grow out of and relate to the life needs and experiences of the students, so a convention program if it is to demonstrate sound educational principles must keep close to the local church situation. It should grow largely out of the experiences of those very local workers whose practice it seeks to improve.

It is just at this point that the committee in charge of the next quadrennial convention of the International Council to be held in Toronto, June 23–29, 1930, proposes to make this convention different. Instead of being a ready made or handed down program of the "high brows" it is proposed that this program grow largely out of the local church schools whose leaders are willing to participate in pre-convention studies and conferences.

The convention will be forward looking. It is the hope of the committee that a four-year program of religious education for North America will be projected in such form that local church schools everywhere will find in it the inspiration and guidance for more effective work.

But there is only one way by which the Toronto convention can get close to the needs and experiences of local church school workers. There is only one means of making the resulting four-year program so practical and helpful that local workers everywhere can swing into it with confidence and understanding. The responsibility rests squarely upon those local workers themselves. Thousands of them must face it this month and every succeeding month until we go to Toronto.

Through pre-convention studies every Sunday school worker in America is not only invited—he is urged to participate in developing the convention plans and the four-year program growing out of the convention.

These studies are outlined in five workers' conference programs. They are available at the offices of state councils, denominations, and the International Council. Supplemental materials in addition to those now in print will be supplied in denominational leaders' periodicals and in the *International Journal.*

The Toronto convention will be measured by the resulting four years of church school improvement in North America. That measure will largely be determined, however, by the preparatory work done in these local church conferences. If you who now read this article immediately take steps to introduce these studies into your own workers' conference, the success of the convention will be largely assured.

**"Go · · · Teach"**

*Every Church a School in Christian Living*

*How a Superintendent may improve his church school through the use of—*

# Standards and Goals

*By* Paul H. Vieth

THE Eighth Street Sunday School had once been cited in the national convention as one of the best in all the denomination. This was ten years ago. Yet the tradition still lingered. The workers thought of their school as one which was perfect beyond all possibility of improvement. In the meantime the march of progress in religious education had passed them by and left them hopelessly behind the times.

It chanced about this time that the city council of religious education was encouraging the use of the new church school standard. Eighth Street School was one of the first to be studied by this standard. As the group of workers met for the scoring, they were at first smugly complacent, then surprised, then good-naturedly discomfited. In the face of the searching questions asked in the standard, they found that they could conscientiously rate themselves as only a 50% school! In that hour they realized the folly of resting on the laurels of by-gone days. In that hour they stood convicted as back numbers. But in that hour, too, they caught a vision of what might be done to make their school a better school. A comprehensive plan was adopted for the improvement of the school, the results of which will probably go on for years to come. Eighth Street Sunday School is living in the past no longer!

* * *

John Layton was frankly discouraged. For one year he had been superintendent of the Greenbrier Sunday School, and it seemed to him that his efforts had resulted in failure. He had come into the community a few years before, after years of experience in a well-organized, graded Sunday school, and had been shocked by the conditions he found in the Greenbrier school. He was zealous for a better school, not only because he felt that the community needed it, but also because his own children must receive their religious training in that school. When, therefore, they had asked him to become superintendent, he had willingly accepted the invitation, with high hopes of what might be accomplished. The year had gone by, but the expected fruitage had not been forthcoming.

It was not that the workers had not treated Mr. Layton with respect and honor. They had been more than kind. The trouble seemed to be that his high ideals came to naught because the workers took him for granted and paid little heed to his appeals for improvement. The school moved on at a dead level of half-interest and half-enthusiasm which he knew was far below the mark of capability of the workers.

At this point Mr. Layton decided to make a study of the school by means of the church school standard. He discovered this interesting fact: While the standard upheld an ideal which was little beyond that which he had advocated throughout the year, coming as it did with official endorsement and authority, it commanded a respect which his words had failed to win. In other words, the standard put into his hands an instrument with which he could attain some of the ideals which he had always held for his school. Self-evaluation on the items of the standard soon convicted this group of workers of educational sin, and led to the inevitable question, "What must we do to be saved?" From this point forward Mr. Layton found the road toward the improvement of his school very much easier.

* * *

Every superintendent is faced constantly with the problem of the improvement of the individual workers. Here is a department principal who has not caught the true meaning of worship. There is a teacher who is too self-satisfied and who ought to be shown a higher ideal. To approach these workers directly will often result in heartache and bad feeling because church school workers have not yet learned the meaning of supervision.

In a certain Sunday school the superintendent solved this problem of personal improvement through the use of the standard. Through putting into the hands of the workers copies of the standard and asking them to rate themselves carefully on points which he indicated for them, he made impersonal the suggestions which might otherwise have caused resentment. This study of the standard now and again opened the way for personal conferences. These conferences were pervaded by a spirit of superintendent and the teacher attempting together to find the way to the attainment of the ideal, which is a very different matter from the superintendent setting an arbitrary goal which the teacher is asked to attain.

* * *

The workers in Bethel Sunday School had conscientiously tried to make theirs the best school it could possibly become. They had worked as a unit on this common enterprise, each contributing what he could and learning from what others were contributing. They had carried their work as far as they could without outside assistance. What they needed most was to see their situation objectively, as one who sees it from the outside without the prides and prejudices which make people blind to the defects of their own work.

The church school standard furnished the means for this objective evaluation. Here was an impartial judge who would help them to see themselves as others saw them. A diligent study of the requirements of the standard, and a careful rating of their school by its scoring directions enabled them to see the places at which their work needed improvement most. Thus was a new impetus given to their work, and Bethel school was saved from a plateau of mediocrity which so easily leads into self-satisfied complacency.

### What Is a Standard?

A standard is an ideal which serves as a measuring stick for the work which is actually being done. Just as we have measures of length by means of which we may calculate distance, measures of weight by which we may calculate how heavy different objects are, so a standard for a church school serves as a measure by means of which we may calculate the achievement of a school. When we consider the importance of checking up on ourselves to determine whether we are making progress, no matter what the work is in which we are engaged, we realize the importance of having a standard for the church school.

Unfortunately our standards of measurement of the work of church schools are very imperfect at best. The only real test of the work of a church school is whether its pupils are learning to live the Christian life. There is, however, no way of testing progress in Christian living except life itself. If we should wait until all the pupils in our church school have lived their lives, and then make a careful study of each of them, we would have a fairly accurate measure of the effectiveness of the work we are now doing. But that would be too late to influence our work now, and now is the time that we want it to be the best it can possibly be made. We must therefore resort to some other method of measurement.

The principle on which most standards are based is that of recognition of certain *conditions* as essential to good religious teaching, and then to set these conditions down as bases on which measurement may be made. We are fairly certain that growth in Christian living demands a Christian atmosphere and purpose in the church school, Christian teachers who know how to teach, opportunities for worship and service, and so forth. Hence we may put down these and other items like them as the bases for our standard. To be sure, a perfect score on all such items does not always insure Christian growth on the part of all the pupils who attend the school. Let us bear this in mind and avoid insistence on a mechanical perfection, but lean constantly toward the spiritual outcomes which are the goals of all our efforts.

It is for this reason that some avoid the use of the term "standard" in designating such instruments as we have here described, and speak of them rather as "programs of work" or "goals." However, the word standard is in common use, and we need not hesitate to employ it as long as we understand what we mean thereby.

Within the past five years the International Council of Religious Education has carried through an extensive piece of work in the building of standards in religious education. These have now been published under the general name "International Standards in Religious Education." These standards have been officially adopted by a number of the denominations cooperating through the International Council. Some denominations, on the other hand, have developed their own standards, as in the case of the "Programs of Work" of the Methodist Episcopal Church, South. The discussion in this article is based on the "International Standards," though in most cases it applies equally well to all good standards.

### The Use of Standards

The above illustrations will serve to show a few of the many ways in which standards may be used for the improvement of religious education in the church school. These uses of a standard may be summarized as:

*1. Guidance:* Through indicating the important things to stress in the church school, and the quality of attainment which should be sought, these standards serve as a guide to the building of a good school. In this capacity a standard may be used much as an architect's blue print in constructing a house. A careful study of the standards, irrespective of any effort to score the school, cannot help but result in improved work.

*2. Measurement:* Through a plan of scoring, it has been made possible to evaluate the work which is being done in the church school. This is an important help to guidance, for it is through measurement that present attainments may be determined. To use an everyday expression, it is the measurement phase of a standard which "puts teeth into" guidance.

Above all things, superintendents should bear in mind that a standard is a tool through which better work may be accomplished. It is not a master but a slave. Striving for the attainment of the points of the standard, simply because it is the standard, should be zealously avoided. Let the standard rather serve as a means for recognizing that which is most important in church school work, and use it with that freedom which should characterize all the work of the true leader.

### As a Supervisory Device

Consistent with the purpose of this series of articles, our purpose in the above discussion has been to answer the question, "How may the standards best be used in *supervision*, that is, in the improvement of teaching?" They should prove a great help to the superintendent in this more intimate work of helping to improve the individual members in his staff of officers and teachers.

From an administrative standpoint, also, the superintendent should give much thought to the effective use of the standards. A comprehensive plan might include the following items:

1. Make a careful study of the standards with the entire group of workers. Keep in mind constantly what each item in the standard means in terms of *your* school.

2. Score the school. It will be best to have a small committee which is charged directly with the work of scoring, but the entire group of workers should be drawn into the process as fully as possible. Get the full benefit which comes from self-evaluation.

3. Make a report on the scoring. After the work of scoring has been completed, a detailed report should be made to the entire group of officers and teachers, indicating the standing of the school on the various items of the standard, with reasons for high or low scores as the case may be.

4. Plan a program for improvement of the school. Such a program should have very definite items which everyone can understand, and as far as possible, in which everyone may have a share.

5. Allow a definite period during which the program for improvement is to be carried out, such as a quarter, a half year, or a year.

6. Score the school again, build a new program for improvement, and proceed as before.

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*Next month's article in this series will deal with the principles underlying the observance of special days in the church school.*

# Home and Church School

## *A Year's Work in Cooperation*

*By* Ione Catton*

"HOW can we secure cooperation from parents?" Nine out of ten teachers of children in church schools are asking this question eagerly, almost desperately. It is no new idea that parents and teachers should and must work together if the child's religious training is to be intelligent and fruitful. But, how? Where is that undiscovered quantity which shall bring them together?

But is all the fault with the parents? Parents can not support your work unless they know what it is; they will not unless you have sold it to them. Many fathers and mothers seem utterly indifferent to the church school, but few are indifferent to their children. Show a mother that in her desire and effort to make of her boy a happy, useful Christian citizen you share—make a regular, definite, undeniable contribution to her task of keeping him physically safe, mentally alive, and spiritually conscious—and home and school are one. The response of parents to a vague promise of possible good to come is doubtful. Their response to a present, constant, working good is practically certain.

*From Ewing Galloway, N. Y.*

The following suggestions for a year's work with parents are proving definitely helpful. Briefly, the plan is that each month the teachers of children in the church school shall make a definite contribution to the home training of each child. Methods of sending the message vary with the nature of the message; materials vary with the age of the children. Substitutions for any or all specific materials will necessarily be made in adjusting the plan to local needs, and to age groups. The following outline is for a beginner group. The same plan can be used for primary and junior groups by changing the specific materials.

### October—Church School or Department Calendar

The presentation of this calendar to the parents by the teacher, with a personal call, is the ideal manner of making this contribution to the home. It may, however, be sent with a letter or card bearing something like the following message:

Dear Mr. and Mrs. .....:

Greetings from the .....'s..... Department of ..... Church School to .....'s father and mother. We believe this church school calendar will help you and us to make this .....'s best year yet.

The theme of our lessons for each month is given. We hope ..... will not need to miss a single Sunday. May we ask your help in this? And will you, each month, try to teach at home, as we try to teach in the church school, the lesson that is suggested, that together we may help ..... in the building of Christian character? Thank you.

We sincerely hope that you will come with ..... the very first Sunday morning you can, and see the work of the children in our department.

Your friends,

.....Department Teachers
(Names)

..... is in the beginners' department ..... teacher is .....

Church school opens at 9:45 A.M.

*Calendar of Themes for the year*

October—Stories of Jesus about working
November—Being thankful
December—Giving ourselves
January—God's gifts in our homes
February—Living at home as God's children
March—Stories of Jesus about home
April—Friends in our homes
May—Friends far away
June—God's friendly helpers
July—God's out-of-doors
August—God's children at play
September—God's children at work

### November—Outline of Memory Work for Year

If the parents have a copy of the memory work that is required of the child in the church school during the year, happy and helpful times may be spent at home, with this work as a basis for study, story, and intimate talks around the fireside.

### December—Children's Book List

Send this list early, suggesting that Christmas gifts of such books be made to children by their parents.

Alden, *Why the Chimes Rang and Other Stories.* Bobbs-Merrill Company, Indianapolis, Indiana. $2.50.
Baader, *Indian Playmates of Navajo Land.* Friendship Press, New York. $ .75.
Bailey, *Tell Me Another Story.* Milton Bradley Company, Springfield, Massachusetts. $1.75.
Curtiss, *Christmas Stories and Legends.* Meigs Publishing Company, Indianapolis, Indiana. $1.50.
Danielson, *Bible Story Book.* Pilgrim Press, Boston. $2.00.
Dier, *The Children's Book of Christmas.* Macmillan Company, New York. $1.50.
Field, *Polly Patchwork.* Doubleday, Doran & Company, Inc., Garden City, New York. $ .75.
Gladfelter, *Under the North Star.* Friendship Press, New York, $ .75.
Jones, *The Boy Jesus and His Companions.* Macmillan Company, New York. $ .75.
Mathews, *Livingstone the Pathfinder.* Friendship Press, New York. $ .75.
Richards, *Golden Windows.* Little Brown & Company, Boston. $2.00.
Stocking, *The Golden Goblet.* Pilgrim Press, Boston. $1.25.
Stocking, *Query Queer.* Pilgrim Press, Boston. $2.00.
Traile, *Stories New and Stories True.* Fleming H. Revell Company, New York. $1.50.
Trist, *The Children's Jesus.* Macmillan Company, New York. $1.00.

### January—Songs for the Child at Home

Send printed or written copies of songs to be sung by mother to child, by both together, illustrating with a picture when possible. The following are good:

"When I Run About All Day," *A First Book in Hymns and Worship,* Thomas. Abingdon Press, New York.

*Miss Catton is Director of Children's Work, Michigan State Council of Religious Education.

"Dishes to Wash," *Pilgrim Elementary Teacher.* Pilgrim Press, Boston.
"Day Is Done" (Taps)

### February—List of Free Publications on Physical Care of the Child

Most of the following publications, or those with similar titles, may be obtained free in single copies, and at small expense in quantities, from the United States Department of Labor or from State Departments of Public Health. Distribution of list and sample bulletins is suggested.

"What Do Growing Children Need?"
"Minimum Standards of Parental Care"
"Child Management"
"Keeping the Well Baby Well"
"Sunlight for Babies"
"Why Drink Milk?"
"Backyard Playgrounds"
"Child Care in the Pre-School Age"
"Infant Care"

### March—Parent-Teacher Meeting and Party with Children

Invite parents to bring their children to the church on an afternoon for a meeting with the teachers and for a social time all together. (By this time, you have made five monthly contributions to the home. This effort will test its results to some extent.) Divide the time as follows:

First Hour
(Parallel Sessions)

| | |
|---|---|
| Parent-Teachers' Meeting<br>Brief Worship Service<br>Presentation and Discussion of one of following, or similar, subjects:<br>"The Child's Worship"<br>"Health and Happiness of Children"<br>"Needs of Childhood in our community" | (If possible, secure a capable, professional worker as speaker. Give plenty of time for questions and discussion.)<br>Children's Play Hour<br>Games and stories in charge of a capable teacher. This should be carefully planned, not left to the inspiration of the moment. |

Second Hour
(Social Hour All Together)

Children's Songs
Games that adults and children may play together, as:
Roll the ball — Hunting games
Japanese ball — Musical games
Serve light refreshments, suitable for children.

### April—Picture-Story for Parent and Child

Illustrated story, perhaps mounted on small card (for permanent use), which mother may use at bedtime or on rainy days, and which carries to little hearts a message that will help in building Christian character. These stories may be secured from many sources, may be written, printed, typed, and illustrated with bright pictures found in advertisements. The cost is negligible. The results, invaluable. Many a home has no books or magazines for its little people and will welcome this friendly help.

### May—Books for Parents

This month contains Mother's Day, an excellent time to suggest books that will help parents to be better fathers and mothers. If possible, have these books in your church library during the month to lend to parents. Furnish each home with a list similar to the following:

Allen, *What, Then, Shall This Child Be?* Pilgrim Press, Boston. $.35.
Baker, *The Worship of a Little Child.* Cokesbury Press, Nashville, Tennessee. $.80.
Baldwin, *Psychology of the Preschool Child.* D. Appleton & Company, New York.
Betts, *The Mother-Teacher of Religion.* Abingdon Press, New York. $1.50.
Clark, *Mothers' Problems.* Judson Press, Philadelphia. $.75.
Cleveland, *Training the Toddler.* J. B. Lippincott & Company, Philadelphia.
Danielson, *Child Types and the Changing Child.* Pilgrim Press, Boston. $1.00.
Groves, *Wholesome Childhood.* Houghton, Mifflin Company, Boston. $2.00.
Mumford, *How We Can Help Children to Pray.* Longmans, Green & Company, New York. $ .75.
O'Shea, *The Child, His Nature and His Needs.* Children's Foundation, Valparaiso, Indiana. (Given free to any person subscribing $1.00 to the Foundation.)
Patri, *Child Training.* D. Appleton & Company, New York. $2.00.
Whitley, *A Study of the Little Child.* Westminster Press, Philadelphia. $ .60.
Wilson, *Child Psychology and Religious Education.* Doubleday, Doran & Company, Inc., Garden City, New York. $1.75.
*Children's Prayers.* By Their Mother. Pilgrim Press, Boston. $1.25.
*Problems of a Little Child.* By a Mother. Pilgrim Press, Boston. $1.25.

### June—Motion Picture Film on Child Life

Perhaps one of the local movie theatres will put on for the community, under the auspices of the churches or the Parent-Teacher Association, a picture of an educational nature, relating to child training. A few suggestions:

The United States Department of Labor sends out a two-reel film entitled "The Children." The Children's Bureau of this department also issues stereopticon slides on the following subjects:

The Open Air School
Health of the Child
Underweight and Malnutrition (Loaned only to those having special training for nutrition work)

Films and exhibits may also be borrowed from the Elizabeth McCormick Memorial Fund, 848 North Dearborn Street, Chicago, Illinois.

### July—Games for the Child at Home

Put into envelopes copies of games for the "only child," for groups of children, or for parents and children to play together. Many a parent has forgotten how to play. Many a tired mother will rejoice in suggestions for solving the rainy day problem, etc.

Finger-plays (*The Mother-Teacher of Religion,* Betts)
Ball Games for Indoors (Any recreation book)
Playing Stories (Adapt from any good story material)

### August—Prayers for the Child at Home

Little cards or booklets with printed or written prayers for use at the table, in morning or evening, will be useful to many parents. These may be made by older children in church school.

"Father, bless thy child today,—
Make me good and kind, I pray."

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"For the morning light so bright,
For thy care all through the night,
For the gift of this new day,
For the chance to work and play,
Thank you, Father."

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"Jesus, Friend of little children,
Close beside me all the day,
Help me to be kind and thoughtful,
In my work and in my play."

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"Father, bless this food we take,
And bless us all, for Jesus' sake."

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"Be present at our table, Lord,
Be here and everywhere adored.
These mercies bless, and grant that we
May every day be led by thee."

(*Continued on page 48*)

# Worship in the One-Room School

*By* Mary Alice Jones

THERE has been some criticism of leaders in the field of religious education for their apparent neglect of the one-room school in their plans and programs. This lack of emphasis has not grown out of carelessness for the religious development of the thousands of children whose church experiences are centered in such schools. Rather, it is the outgrowth of the conviction that the one-room church school is a temporary condition in our modern religious life, just as the one-room public school is a temporary, and rapidly disappearing, condition in modern educational life. Thousands of small church schools which formerly met in one room and were sure that this was all the equipment possible, have now arranged in one way or another for separate meeting places for the children's groups, with growth in membership and interest as a result of the change.

It is recognized, however, that there must be time for this condition to become universal, and in the interim children are growing up. To assist leaders in one-room schools to make the best use of their facilities while working for improved conditions, the following suggestions are offered.

### Regarding Worship Plans

The most difficult aspect of the program of the one-room school is worship. The very little children, say those under six years of age, may sing softly behind a screen or curtain and have a fairly satisfactory session of work and play and worship; but the older children resent the repression which results from the effort not to disturb the teachers of the other classes, with the result that attempts at singing and the like usually lack spontaneity and joyful participation on the part of the group. How can a worship service be planned for these children with the rest of the membership of the school? Of course, it cannot be done ideally. The children should worship separately, but there can be a vast improvement in the usual order of service for such schools.

In the first place, it is necessary that the teachers and officers of the school cooperate heartily. At a meeting called especially for the purpose, the matter should be presented and considered carefully. The purpose of the worship service should be explained, and the importance of the attitude of the leaders during the service made clear. The thought of the worship service as an opportunity of helping the pupils to come into real and joyous fellowship with the Heavenly Father rather than as a noisy "opening exercise" is, even yet, unfamiliar to some teachers and officers. It is essential that this view of the period be clearly understood if it is to fulfill its purpose. If the leaders are willing to enter whole-heartedly into the plan for improving the worship of the school, some specific suggestions for their conduct should be adopted, such as prompt attendance, sincere participation in the service, reverence in attitude, and support of the plan both by precept and example. A general order of worship should be discussed, tentatively adopted, and copies furnished to each officer and teacher before the plan is put into effect. General regulations to protect the service from interruption should be adopted, such as the appointment of a door-keeper to greet late comers and ask them to be seated quietly in the rear of the building, the refraining from all activities on the part of officers, and the provision in advance of all books and other materials needed by the group.

When these general preparations have been made a committee should be appointed to take the leadership in building the worship services for the month. The committee should contain one leader at least from the children's groups. If the committee takes its task seriously it will order copies of such magazines as the *International Journal*, the *Elementary Magazine*, the *Pilgrim Elementary Teacher*, or others containing suggested services of worship (sample copies will be sent by the publishers) and study these suggestions carefully. The hymn books in use in the school will be examined thoughtfully to find selections, the words and music of which are such as can be used to express sincere aspirations and desires on the part of the group. The plan for making the worship services more interesting and more meaningful will be presented to the pupils and their cooperation in building the program invited. They should be asked to provide the committee with a list of verses which they know and which they should like to use in the service. They should be asked to choose hymns which say what they should like to say in worship services. And, as they become more accustomed to the plan, the older groups should be asked to plan an occasional service in its entirety.

Methodist Episcopal Church, Worth, Illinois, showing how an unattractive structure was transformed into a worshipful chapel

### Selecting Materials of Worship

It is essential that the children be kept in mind and that the hymns and Scripture materials familiar to them through their lesson materials be used frequently.

There is a great deal of material in the lessons which the children and young people use which may be brought into the service and thus given new meaning and value. Simply to memorize a verse and say it in class is not to make that verse a real part of the experience of the child. But to use it again and again in worship services, where it helps to express thoughts, desires, and aspirations, makes it a rare source of inspiration and guidance. Frequently, too, songs, stories, prayers, and poems are printed in these lessons which will be very helpful in building worship services. The committee in charge of the worship services should have copies of all of the lesson helps and should search them for materials, not, of course, confining themselves to the material for any one week, but collecting suggestions from all of the past lessons. When something from the material being used by some particular group is selected the members of that group should be asked a week in advance to be ready to take the lead when that bit of material is used in the service.

It should always be borne in mind that the purpose of the materials selected is to help the pupils to feel and express attitudes of worship. Nothing should be admitted unless it does really say what the pupils want to say in a way that they can understand it.

It will be discovered, probably, that there is need for the learning of new hymns. These hymns may be found in the pupils' lesson material, in magazines, or in other hymn books. A time on the program of the church school, preferably preceding the worship service, should be provided during which the new hymns are introduced and taught. If they are not in the hymn book used copies may be made of the words and kept in folders which the juniors will be delighted to make for the purpose. The new hymn should come to the group first of all as it is hoped they will sing it. It should, therefore, be introduced by being sung by someone who has learned it. This need not be a trained musician but someone who understands and appreciates the thought and can sing it correctly. Conversation should clear up any points that might not be understood. Pictures illustrating the thought, or a story of the writer will be interesting. Drill should be avoided—the spirit and the meaning of the hymn are the important points.

With continual thought the services can be enriched by adding new materials, by arranging for special contributions from various groups—always, of course, a part of the service and never an unrelated "number"—by developing the use of prayer and hymn responses, and the like. The plans in the various magazines carrying worship material will offer fresh suggestions which may be utilized.

### Planning the Service

With some theme in mind which seeks to meet the needs of the worshipers, and with material available, the committee will proceed to build a program which, it is hoped, will actually lead the group into fellowship with God. The order of the service is very important. Even useful materials thrown together in a careless fashion will fail to serve their purpose. A relatively fixed order, within which fresh material is used, will probably lead to more reverence and real worship than a constantly changing order. Both familiarity and variety are necessary—a familiar order and variety in the materials used with that order.

The first service under the new plan should be very brief, using familiar hymns, Scripture material, and the like, but introducing the order adopted. The following general order is suggested:

Opening or Processional Hymn (One verse of a well-known spirited hymn, such as "Onward Christian Soldiers," or "Rejoice Ye Pure in Heart.")

Call to Worship (A scriptural call by the leader, followed by a response in which is used a memory passage known to some class, which class leads in the response.)

Unison Prayer (A verse of a hymn, such as verse 1 of "Come Thou Almighty King," a Scripture verse, or a prayer which has been a part of the lesson material of some class.)

Praise Hymn (A joyful hymn related to the theme for the service, "For the Beauty of the Earth," "When Morning Gilds the Skies," "Praise Him, Praise Him," "Praise God from Whom All Blessings Flow," "This Is My Father's World," "Let Us with a Gladsome Mind," and the like are suitable here.

Scripture Reading or Story (This Scripture reading or story should set forth the specific theme for the day and, if possible, be selected from the lesson materials in use in the various classes of the school, but not necessarily from the current week's material.)

Hymn of Consecration (Since most of the members of the group are probably children this should not be a heavy hymn. Its purpose is to give words through which the members of the worshiping group may express their desire and determination to be more worthy children of their Father in accordance with the suggestions of the service. Such hymns as "O God Who Worketh Hitherto," "I Would Be True," "Father Lead Me Day by Day," "I Need Thee Every Hour," and the like are suitable here. They should, of course, be sung quietly and thoughtfully.)

Prayer (Led by some member of the group who can sense the needs of the group, and express them in simple, direct language which the children can follow and understand and make their own.)

Offering (An opportunity to express desire to cooperate with God through bringing money to carry on his work. The purpose of the offering should be stated, and the offering received, either by passing plates or by being brought forward by a representative from each class. Following the presentation of the offering there should be a prayer of dedication or a sentence sung; such as "We Give Thee but Thine Own.")

Benediction or Closing Hymn

Processional (Orderly passing, in the spirit of the service, to class groups.)

The habits of a church school cannot be changed within a few weeks, and the leaders need not be discouraged if the pupils are slow in responding to the new plan of worship. But steady progress should be expected—each session a little better than the last one, both in the service as it is planned and in the manner in which the pupils participate. If a small group, including the officers and teachers, refuse to be distracted and enter into the service, their example will gradually be followed until, within a few months, the entire atmosphere of the church school will have changed.

# The Informal Method

*By* Elizabeth McE. Shields

THERE is a new development—in some respects a rather revolutionary development—in teaching methods with primary and junior boys and girls.

Instead of the rather "wooden" procedure of gathering the whole group for a more or less formal worship service under the leadership of a departmental superintendent and, at a given time, dismissing small groups of eight or ten children to be taught "the lesson" by class teachers, some thoughtful people are proposing that the children should be under the guidance of one person for the entire session. By such an arrangement it is possible to use informal procedure, and so, in our discussion here, for the sake of giving the procedure a name we shall call it "The Informal Method." (We do not, however, mean to imply that there is no informality in other procedures.)

I do not know who was the first to think of upsetting the old regulation organization. Perhaps she was a junior superintendent who wandered one day into a beginners' department to "observe." She felt the sincere atmosphere of worship which seemed to come about because the teacher-superintendent used story, conversation, music, pictures, and handwork all to one purpose. There was a beautiful freedom about it all and yet such unity of thought that she was very glad that the teacher-superintendent did not have to turn the children over to someone else and say: "Now teach the children the lesson."

This junior teacher was thoughtful, and she said to herself, "In here *everything* is the lesson! Why have we become accustomed in our department to singling out a small class session and calling it 'the lesson'?"

Her next query was, "Why may it not be possible in my junior department to take the idea of informality and naturalness which I have gained from my observation and adapt it to junior needs?" And she did!

Like most forward steps this one may not be the thought of any one person. It seems rather to have thrust itself into the consciousness of a number of educators. It has come as the result of a reaching out for every possible means to provide a natural, pupil-centered curriculum.

There are, of course, many problems to be solved before all primary and junior departments can adopt the informal method of procedure. Some cannot possibly do so now with their present equipment. The following questions indicate the problems to a certain extent. The answers may help to clear our thinking:

*"My junior department is much too large for informal work. We have fifty-five on our roll. We are getting ready to build a new church. What arrangement would you suggest?"*

Certainly the best type of informal work cannot be done with fifty-five children. If possible divide the whole department into three groups. Put your nine-year-olds in one group, your ten-year-olds in another, and your eleven-year-olds in another. It is fortunate indeed that you are planning to build. Instead of the usual arrangement ask your building committee to build three large rooms for your junior department. I believe, if you allow fifteen square feet per capita floor space that anyone of the three rooms will be large enough for special times when one group may invite another or the other two to meet with it for a worship service, a Christmas, Thanksgiving, or world friendship program.

Of course, you will need three good leaders or superintendent-teachers, one for each group of preferably not more than twenty children.

It requires a better type of leadership for this informal type of teaching, but on the other hand it does not require so many teachers as the plan of dividing the children into small class groups. Then, too, the leader of one of these groups, if she has skilfully helped to develop her group, has a sense of satisfaction which is a difficult achievement for the class teacher who is given a brief twenty minutes for "the lesson."

*"Does the superintendent-teacher of a group of twenty children need other teachers to help her?"*

It is always well to have one or two who will serve as assistants or helpers. At times they may be called upon to take an important part in the procedure. These helpers should not be responsible for particular groups but should be free to assist where needed.

*"Do you mean by stressing informal teaching that you would never have a formal worship service for juniors?"*

It was not our intention to convey that impression. There is a need for training juniors to enjoy the formal worship service of the church and so there will be times when they will engage in such a service, but not every Sunday. They will often plan such services themselves, but certainly a group of twenty can helpfully make such plans as a result of an intimate discussion together.

The wise teacher will never let this formal worship take the place of the unplanned opportunities which she seizes for developing worship whenever the time seems ripe for it. In other words if it takes fifty-five minutes of discussion, stories, et cetera, to bring about the really devotional five minutes it is better than a so-called twenty minute worship service which is purely mechanical.

The children enter into a discussion which seems naturally to call for the singing of a certain song and so they go

*Miss Shields, Director of Children's Work for the Presbyterian Church, U. S., has been experimenting with the type of grouping and equipment which she here suggests. The Board of Editors asked her to share her experience with the readers of the Journal. We feel that the article is very thought-provoking, and that the plan she suggests is worthy of careful consideration. It is, of course, still in the experimental stage.*

to the piano or pause where they are and sing it *with meaning*. Again, they are in the midst of a project which needs extra time. The time is given and "the story" is shifted to meet the needs of the situation.

There is no doubt about it—the method brings freedom and desirable results!

*"Suppose you are in a small school where your whole junior department numbers only seventeen boys and girls, with only one room available, how would you organize?"*

I should treat the department as a unit or group. It is true that in certain activities there will be decided differences in the skill of nine-year-olds and eleven-year-olds. If space is available, make use of a helper or two at certain times where individual or age-group needs are to be met, but keep your whole group a unit where worship and study may be so interwoven that worship comes out of study.

*"We are planning to build. We have a hundred and twelve in our junior department. Is there any way of providing for informal procedure?"*

Yes. You will need a number of large group rooms. On the supposition that your age groups are about equal in size you will need six rooms, two group rooms for your nine-year-olds, two for your ten-year-olds, and two for your eleven-year-olds. If your school can afford it, in your case, I should like to see provision made for the special times when the whole group may come together. Perhaps you will build a junior chapel or assembly room. At various times individual groups or combined groups may go to it for formal worship services.

*"We have just built a new educational building along the accepted lines—assembly and small classrooms. There is no money in the treasury for re-modeling nor would it seem wise to ask for this at the present time. What should we do?"*

You are in the same position as the vast majority of our up-to-date churches. We have not meant to be discouraging to these churches in what we have said. The good teacher is going to find a way to overcome difficulties. It is true that your equipment was planned for a formal type of teaching but it is possible to make use of many of the suggestions for informality which are beginning to appear in the curricula published by the various denominations. Until such time as it seems best to remodel it will be well for you to keep in mind the following facts:

a. The time for class work need not always be a fixed time. It may precede or follow a worship service according to the needs of the day.

b. There is a possibility of the classrooms being used for a variety of groupings according to the needs that arise.

c. There is often a possibility of making certain shifts that bring to light usable rooms. One of our primary departments that now "would not go back to the old plan" found some obliging groups who "swapped" rooms in such a way that everybody was satisfied and the primaries had three rooms suitable for their use.

When all questions have been answered we realize that many of our churches, cannot, on account of building equipment, use the "informal method" with their primaries and juniors. The ideal is here held up with the thought that our future churches shall build with this method in mind, and that our coming teachers shall fit themselves to take their places in a more normal teaching situation in the future than has prevailed in the past.

# A Primary Department Experience

WHAT would you do if a mother of one of the children in your department told you that her small boy had not only been coming home from church school with his offering money in his pocket but, on several occasions, had appropriated another piece of money from the offering basket?

The Sunday following this episode I planned my worship service entirely around the offering. I was surprised after the close of church school to have the small boy in question return to me with five cents clutched tightly in his hand.

"On the way home I remembered that I had forgotten to put my money in the basket," he exclaimed and dashed out the door.

The second and third weeks we talked in the department about the joy of sharing and of what our gifts meant to other children. Each week our little boy returned with his money, always with some excuse about not putting it in at the proper time. Each time we told him how glad we were that he had come back with his gift, for that gave us more for our Thanksgiving baskets.

On the fourth Sunday the child was seen to put his offering in the basket as he came in and we have had no more difficulty with him.

This child had no regular allowance so, of course, some of the trouble arose from that cause. He could not share until he really had something to share, and there had been no home training to help him along these lines.

How much can we do to train conscience? As the child walked home with his money in his pocket did his conscience prompt his return to us? Perhaps conscience doesn't enter into the matter at all. What do you think?

# Get Ready for Father and Son Week

***November 10–17, 1929***

FATHER and Son Week has been for many years a vital and helpful factor in the program of many churches and Sunday schools. Fathers and their sons have come together in large numbers at banquets, church worship services, Sunday school class sessions, recreational features, and in other ways and have come to understand each other better, to share their experiences with each other, and to develop a common interest in the Christian activities of the church and the community.

The following helpful materials are now ready:

*A General Leaflet of Information,* telling about the idea itself, the different events in a week's program, suggestions for the various events, help for a banquet, etc. Price 2c each; $1.50 per 100.

*A Father and Son Worship Service,* for use at any worship session of a Sunday school or at a church service. All members of the congregation can be supplied with a copy. Price ½c each; 45c per 100.

*A Father and Son Song Sheet,* for Father and Son banquets. This is also provided at low cost so that every person attending the banquet can have one. Price 1c each; 85c per 100.

Order from your denominational board, state or provincial council of religious education, or the International Council of Religious Education, 5 South Wabash Avenue, Chicago, Illinois. Send cash with orders.

# A Missionary Project

## *A Study in Comparative Missionary Biography for the Lower High School Age*

*By* T. H. P. Sailer*

ONE of the departments of the Sunday school of the First Presbyterian Church of Englewood, New Jersey, containing about thirty-five pupils from the three lower grades of the high school, grades IX to XI, had about six weeks available before the close of the school in June. The department was divided into five classes and met in a room of its own. The classes were accustomed to separate for about half an hour for discussion, and then come together to report their conclusions for about the same length of time to the whole department under the leadership of the principal. The head of the department thought of a course in missionary biography, but hesitated on account of the expense of buying books that might be used only for a few weeks. Then grew the idea of assigning to each of the five classes a different biography for study and report to the whole department. Fortunately, two good missionary libraries were accessible in New York City, and examination of these indicated that books could be had for the project at very small expense.

On David Livingstone several lives were available: Mathew's *Livingstone, the Pathfinder*, Missionary Education Movement, New York; Dawson's *Livingstone; The Hero of Africa;* Finger's *David Livingstone*, Doubleday, Doran and Company, Inc., Garden City, New York; Horne's *David Livingstone*, Macmillan Company, New York, and Blaikie's *Personal Life of David Livingstone*, Fleming H. Revell Company, New York.

On Mary Slessor only one life, that of William Pringle Livingstone, *Mary Slessor of Calabar*, was found suitable for a class of girls in the eleventh grade.

On Theodore Pennell we had *Pennell of the Afghan Frontier*, by A. M. Pennell, E. P. Dutton & Company, New York; *Hero of the Afghan Frontier*, by A. M. Pennell, Fleming H. Revell Company, New York; *Among the Wild Tribes of the Afghan Frontier*, by T. L. Pennell, J. B. Lippincott & Company, Philadelphia; and *Dr. Pennell: Pioneer*, by Hayes. Of the last named, which is brief, some copies were ordered from England at one shilling each.

On Jacob Riis there were copies in private libraries of *The Making of an American*, Macmillan Company, New New York; *How the Other Half Lives*, Charles Scribner's and Sons, New York; and *The Battle with the Slum*, Macmillan Company, New York. Of the first named Macmillan has an edition for eighty cents.

Biographies of Booker T. Washington were in many private libraries, *Up From Slavery*, Houghton Mifflin Company, Boston; and *My Larger Education*, Doubleday, Doran & Company, Inc., Garden City, New York.

Each class was given one of these five characters to study, and enough books were secured to provide practically every pupil with one. Only in the case of Mary Slessor were all the reference books alike. The assignments were multiplied and distributed each week in advance. The different references were assigned to different individuals of the class. There were not always enough of these to provide a separate reference for each scholar, but all were encouraged to read their books and bring in any interesting and pertinent statement whether it was assigned or not.

The school met on Sundays from nine-thirty to ten-forty-five. After brief devotional exercises the classes separated for about twenty minutes to rehearse their reports. The aim of this period was to go over the assigned references, to make sure that those given special work were prepared, to decide what points should be emphasized, and in what order they should be presented. Teachers were of course never permitted to make reports, so that their business was to do what coaching was needed.

When the classes reassembled, something over half an hour was spent on the reports, each class being allowed about seven minutes. A missionary map was on the wall, on which locations referred to could be indicated. Each class was encouraged to make its character as interesting as possible to the others.

The following statement was multiplied and distributed to each pupil before beginning the study:

> The greatest things that have happened in the world have been through the influence of great examples. Many of us have had little or no opportunity to come into contact with great persons at first hand, but we can do so at second hand through the study of their lives. It is suggested that we spend the rest of this year in the study of some great lives.
>
> Each class will be asked to study the life of some person who has made a great contribution to the world. Each member will receive reference material and a typewritten assignment, which will indicate what is to be done.
>
> When the assignments are given out, note the reference for which you are responsible next Sunday. Read it carefully and see how it helps to answer any of the questions of the assignment. It may relate to only one of them or to more than one.
>
> Write down your answers, but do not make any marks in the book, as most of them are borrowed. Each week your class will meet separately for a while to go over the material that has been collected and decide how it may best be presented. After this we shall all come together for reports about each of the lives that we have studied. Each class will have five minutes and it is hoped that each member will contribute something. Those who feel unable to speak offhand may read from written statements or the reference books. This comparison of different lives each week ought to be very interesting. Try to get thoroughly interested yourself and to make what you say interesting to others.
>
> In the class period go over the contributions of the

*Dr. Sailer is Honorary Secretary of the Missionary Education Movement, New York City.

different members, decide the order in which the reports should be presented, and make sure that two members have not prepared to say the same thing. If there is good material to cover more than a five-minute report, ask for more time before the reports begin. The reference books will differ in the amount of material they furnish on the different periods, so that reports need not be exactly the same length. Try to have every member of the class take part.

The lives about which we study are very different from each other and their circumstances very different from ours. They were not perfect and some of the things they thought and did may seem queer to us. It is very important that we should not permit these things to prevent us from appreciating their best qualities.

The assignment for the *first Sunday* was as follows. The general title was one which the school had voted to study some time before and seemed an appropriate one to continue in discussing the lives of missionaries.

"What Does Christ Expect of Young People Today?"

We shall compare the *home and early life* of five different persons: David Livingstone, Mary Slessor, Dr. Pennell, Jacob Riis, and Booker T. Washington.

A few of the books given out contain nothing on this period. If a reference is assigned you read it carefully, together with the whole chapter in which it is found. If no special reference is assigned to you, start to get acquainted with your book. Bring in anything that interests you, whether it is in the reference or not. It can be decided in the class session whether to report it to the department.

The questions that should be answered in the first report to the department are as follows:

1. When and where was the person born? Be able to locate the country on the map.

2. What kind of a home did he or she have? Present any facts that seem interesting to you.

3. Tell any stories that throw light on character.

4. What were the principal advantages and disadvantages of early life as compared with our own?

5 What do you consider most worth remembering?

*References.* (To be divided among members of each class. Understand which reference *you* are responsible for before you leave.)

David Livingstone—Blaikie, chapter I; Mathews, chapter I; Dawson, chapter I; Finger, pages 1-8; Horne, pages 1-14.

Mary Slessor—pages 1-12.

Dr. Pennell—Hayes, pages 7-9; *Pennell of the Afghan Frontier*, page 3-5.

Jacob Riis, *The Making of an American*, chapter I.

Booker T. Washington—*Up From Slavery*, chapters I, II, and III; *My Larger Education*, pages 1-8.

In the class session compare notes, see that two scholars do not report the same thing, and that the ground is covered in a general way. In the general session make your own report as interesting as possible to the others, and try to get interested in the other reports.

The *second assignment* without the reference was as follows:

"What Does Christ Expect of Young People Today?"

Many millions of people have had homes like those of the five persons whose lives we are studying. Most of these people are altogether forgotten. Many of them lived good and useful lives, but did nothing to lead anyone to write about them. Probably a considerable number had just as much ability as the five on our list. Why were our five selected to be written about? On account of what they accomplished, but more especially on account of the kind of work they did. They gave their lives to meet a great need for the good of mankind. If they had spent the same amount of ability and energy in working for their own pleasure or profit, we should not feel about them as we do.

Evidently very much depended on their choice of a life work. With some of them the choice was made rather quickly and definitely. With others it was more gradual. With all of them one thing led to another that they had not anticipated. It is very important to consider: (1) what determined them to choose as they did; (2) what special preparation they made for their work.

1. What different influences led the person you are studying about to decide on his or her life work?

2. Why do these reasons lead so few other persons to choose life work of this kind?

3. What sort of preparation did our five persons make for their life work?

The *third and fourth* assignments considered the situations which were faced by the five characters when they entered upon their life work. The *fifth and sixth* assignments considered what the characters accomplished.

The method of the course, as will be seen, was to compare these individuals with one another; first, their home life and daily surroundings; second, the circumstances that led them to undertake what they did; third, the situations they faced that called out all that was best in them; and finally, what they accomplished. Each class had a chance to become fairly well acquainted with the high spots in the life of one individual and helped to get a general idea of the other characters through the general reports. Of course many of the individual reports were far from ideal. On the other hand, many of them showed that the subject matter had really interested the speakers. The school had had some very interesting discussions, but our impression was that this was one of the most interesting things we had ever undertaken.

The work of the principal was to call for reports, and by sympathetic questioning to call out anything that might have been overlooked.

The Missionary Education Movement, 150 Fifth Avenue, New York City, proposes to print this course with all the assignments in a small pamphlet. The idea is not copyrighted and could easily be applied to any other series of lives by anyone who was willing to do the work, to go through them thoroughly in order to select appropriate references.

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**Christmas Pageants**

The Spirit of the Christ.....A. L. Powell
A Christmas Vesper Service.....Martha Barnhart Harper
The Night of the Star.....Elizabeth Spencer
Christmas Pageant for a Junior Department...Nellie Earles Quimby
Followers of the Star.....Edward R. and E. Ruth Bartlett
The Birthday of the Little Prince.....Priscilla Hawthorne Fowle
The Shepherd Lad's Gift.....Priscilla Ordway
The Christmas Star Asks a Question.....H. L. Nugent
In Search of the Spirit of Christmas.....Jennie L. Carter
The Eternal Quest.....Grace Sloan Overton
The Promise of Peace.....Esther Willard Bates
The Way.....Ethel Gesner Rockwell
A Christmas Mystery.....Margaret S. Holley
A Japanese Madonna.....Lydia Glover Deseo

A limited number of *Journals*, each containing one of the above, are available at ten cents per copy, cash with order.

# The Childhood of Moses

## *A Dramatization Written by a Group of Junior Children in a Vacation Church School*

By Alfred L. Murray*

THE dramatization which is given here was written by a small class of junior boys and girls in our vacation church school last year. The occasion for the writing of this was simply an "accident." We were trying to find some type of a play or pageant that the juniors would select for themselves, rather than say, "Here is a pageant we want you to learn and produce."

A number of plays, dramatizations, and pageants were given them to consider. Two weeks of the vacation school period had already elapsed and there was nothing decided upon by the group. They were growing somewhat careless about wanting to consider it at all. This indifference was attributed to the fact that the majority of the children concerned were not members of a Protestant church school and many of them were children of European parentage.

One day we decided that we were going to decide the question for them. It seemed useless to attempt anything like a project with that group! "What is the trouble, boys and girls?" we asked. "Can't you select a pageant for yourselves?" "Ah, gee these things are no good, we don wana learn this stuff. These things ain't interesting," said one girl. "Why don't you write something yourself?" asked a more polite comrade. Her query brought a chorus of "yeses." "Why don't we all help write one?" the former queried. The idea appealed to the group. "On what shall we write?" we asked. It is needless to say that all kinds of topics were suggested. Everything they had ever seen in a show, now furnished the basis of a dramatization, to their way of thinking. After a little discussion we all agreed that it would be more appropriate to select a Bible theme. The next day they brought in a list of Bible heroes that they would like to dramatize. We voted upon them and "The Childhood of Moses" won.

The next question before us was, how to write it. All did not know the story sufficiently well to reproduce it in a dramatic activity. "You tell us the story, and we can write it," was the assurance given us by the group. We complied with their wishes, then. They were to write for fifteen minutes and submit their contributions.

The following day their suggestions were read to the group. They were quick to note that there was much overlapping. This action was then finally taken by the group. Just a small part of the story should be told each day. They were to write only on that portion of the story that was told. Their leader was to pick the best contributions from the collection and insert them in the dramatization. When this was done he was to return to the group at the hour scheduled, read the production as far as it went, and tell the next part of the story. This was done for a week before the work was completed. There were no divisions of acts or scenes, this work was done by one girl, nine years of age, who saw the need of different scenes and volunteered to be responsible for this phase of the work.

The girls requested that they be permitted to make their own costumes, which they did through the help of a teacher, who first directed them in a study of the customs of that day.

The boys asked to be allowed to build the stage and make the necessary stage accessories. Such spears as they made for the King's guards! The swords were longer than themselves! But it was their own work. This constituted all the handwork that this group did during the school.

The dramatization which follows is the completed work of these junior boys and girls as it was given by them in the church at the close of the school.

### Act One

CHARACTERS:
Pharaoh
Wiseman
Two Soldiers
Princess
King's Servant

COUNTRY—Egypt

PLACE—King's Court

TIME—When Israel is a slave for Egypt

KING (*seated on throne,* SOLDIERS *on both sides, to* SERVANT *on his right*): Call in the wiseman.

(SERVANT *goes off stage returns with* WISEMAN. *Both bow before the* KING.)

WISEMAN: What can I do O Great and Mighty King?

KING: The Hebrews are growing very strong, we must destroy them.

WISEMAN: O King spare them, they are our servants.

KING: No, you must kill every Hebrew baby boy and do it in a hurry or they will overrule my kingdom.

PRINCESS (*who was seated on the* KING's *left, rushes to her father*): Oh, father, please do not kill the Hebrew babies.

KING: No such nonsense, I must protect my kingdom. I must kill them now, you leave me alone.

(PRINCESS *leaves, crying.*)

KING (*to his* SERVANT): See that my command is given.

SERVANT (*leaves the room, returns in a moment*): Your Highness, your command has been given and the soldiers are now at work.

WISEMAN: This is a mistake, O King, you . . . .

KING (*interrupts*): My word is final. Every Hebrew baby boy shall be killed as long as I live.

(WISEMAN *leaves shaking his head.*)

CURTAIN

### Act Two

CHARACTERS:
Miriam
Aaron
Moses
Moses' mother and father

PLACE—Home of Moses

SETTING—AARON, *a boy of three, is playing on the floor. The* FATHER *is reading a manuscript. The* MOTHER *is holding* MOSES

MIRIAM (*runs in*): Oh Mother, the King is killing all the Hebrew baby boys.

MOTHER (*with a start*): Who told you?

MIRIAM: Well, Mother, I was playing with Mary when some officers came in her home and said that the King had commanded them to kill every Hebrew baby boy.

FATHER: She is right. I have been trying to hide Moses. (MOTHER *starts to cry.* FATHER *goes over to her.*) Moses cries so loud now that we can't keep him hidden any longer from the King's soldiers, but God will save our child.

MOTHER: My baby must not be killed. My baby, my baby, they will find him anyway.

MIRIAM (*stands thinking*): Can't we hide him, Father? I know where!

MOTHER and FATHER: Where?

MIRIAM: Make a basket and put baby in it by the bullrushes down on the river side. The King's soldiers will think that he has been thrown into the water.

MOTHER: Something might kill him.

FATHER: The soldiers will kill him anyway if we keep him here.

MIRIAM: I shall watch that nothing happens.

FATHER: Hurry up, hurry up.

(MOTHER *gets basket, fixes it for* MOSES. MIRIAM *gives* MOSES *to* FATHER. FATHER *bids him bye bye.* MOTHER *carries him away.* MIRIAM *follows with basket*).

FATHER (*follows to door then kneels and prays*): Oh Father in Heaven, save our baby boy in the basket by the bullrushes so that the King will not kill him. He is like a king to us, O Lord. Please take care of him. Amen.

### Act Three

#### Scene One

CHARACTERS:
Miriam
Mother
Moses

PLACE—River banks

MIRIAM: Put him here in this tall grass. No one will look here.

MOTHER: Bring the basket here then. (*Puts basket in grass,* MOTHER puts baby in it.) Suppose he should cry?

MIRIAM: I shall hide in the bullrushes and watch. (*Kisses* MOTHER.) Don't worry Mother dear, I shall see that he is safe. (*hides*)

MOTHER (*kneels by basket and prays*): Father in Heaven, save my dear baby and let him come back to me and watch over him that he does not get killed. I love him God. (*Exit*)

#### Scene Two

CHARACTERS:
Princess
Two Soldiers
Four Maids

PLACE—Same

SETTING—SOLDIERS *lead in. One stands on each end of stage. Two* MAIDS *wait on* PRINCESS, *other two stand as guards.*

FIRST MAID: It is very warm today, the water will be warm to bathe in.

SECOND MAID: How clear it is.

PRINCESS: The bullrushes look pretty today.

FIRST MAID: Will you bathe now?

(*Baby cries.*)

PRINCESS: Listen, is that a baby crying? The sound comes from the bullrushes, Soldiers search!

SOLDIERS (*search and find baby*): A Hebrew child—shall we kill it? (*They lift spears!*)

PRINCESS: No! (*to her guards*) Go get it.

GUARDS: A Hebrew baby.

PRINCESS: A Hebrew baby, isn't he cute? He's crying. I feel sorry for him. I am going to keep him. He is mine.

MIRIAM: O Princess, do you want to get

(*Continued on page 47*)

*Minister of Religious Education, Calvary Baptist Church, Rochester, New York.

# Suggestions for Building Worship Programs

## BEGINNERS' DEPARTMENT PROGRAMS FOR NOVEMBER

By Margaret M. Clemens*

### Aims for the Month

To the little child, his heart filled with wondering questions at all the marvelous things in the world about him, the Heavenly Father's power and love can be made very real. God is the natural answer to his questions of "Who?" and "How?" and "Why?" It is only a step from wonder to worship, only a step from the recognition of a great plan over the universe to the personal appreciation for a Heavenly Father's love and care, but it is a vastly important step to take. Our guidance of the little children within our care may do much to determine whether they shall grow to be the sort of boys and girls and men and women who take for granted without a thought of thanksgiving the everyday blessings of life, or whether they shall be among those far richer ones who know how to appreciate and enjoy the little as well as the big things which come to them.

It is another short step—and a step which even a little child may easily take—from appreciation to feeling the desire and the obligation to live one's thanks by helping some other to be thankful as well.

Here then we have the triple aim for the month as we look ahead to our November plans. These are expressed in terms of the attitudes which we hope to encourage in the lives of our beginners.

1. To see in all the everyday comforts and blessings around us the evidence of God's love and care.

2. To feel appreciation and gratitude and love for our Heavenly Father who so cares for his children.

3. To show our love by sharing some of God's good gifts with others.

### The Child's Problems

As we study the experiences of our group in their relationship to the aims of the month we find that there are certain child problems, nearly all unconscious problems of course, the solutions to which our teaching should help the children discover. Some of these we may list as follows:

1. What are some of God's good gifts to us?

2. What does it mean to be thankful.

3. What have I for which to be thankful.

4. How can we say thank you to the Heavenly Father for his good gifts?

5. Why should we bring money to church school?

6. Why should we share with people we do not know?

7. What can we give?

### Program Material

### November 3

During the work and play period the children may choose pictures, previously cut from magazines, of things for which they are thankful. Speak of these as the Heavenly Father's good gifts to us. Encourage conversation as to how glad we are for these and other things which the children may mention. The pictures may be pasted in individual four-page booklets, or the group may work together to make a large poster of "God's Good Gifts."

This activity will naturally lead to the expression of thanks in prayer and song and offering.

As a relaxation the birthday service may follow or the children may play a simple game or rhythm.

Show the picture "The Angelus." Give the children plenty of time to look at it. Let them comment as they wish. Tell a picture story such as the following:

Once a man and a woman had been working all day long in the field. They were digging potatoes for themselves and for their little boys and girls to eat in the wintertime. It was hard work, but the man and woman were strong. They did not mind the work. So all day long they dug the potatoes out of the ground, and put them in bags to carry home. At last the day was nearly gone. The sun sank out of sight, and the beautiful sunset colors came in the sky.

The man and woman stopped working. As they looked across the field, they could see the little church where they went on Sunday.

Just then they heard a sound coming across the field. It was a bell ringing. Ding-dong! Ding-dong, rang the bell softly.

"It is our church bell," said the woman. She knew, because every night at sunset time the church bell rang. "It seems to say, 'God is good, God is good,'" she said.

"God *is* good," said the man. "He has given us so many things. He has given us clothes to wear and food to eat."

"Yes," said the woman, "and he has given us our homes and our children."

"And we are well and strong so that we can work," said the man. "We have much for which to thank him."

"Let us thank him now," said the woman.

So the man took off his hat and the woman folded her hands. Together they bowed their heads. Together they said a thank you prayer to the Heavenly Father. They thanked him for their homes and for their children. They thanked him for food to eat and clothes to wear. They thanked him because they were strong and could work. They thanked him for all his good gifts as they stood there in the field.

At the story's close pause for a moment and then sing softly

Father, we thank thee,
Father, we thank thee,
Father in heaven, we thank thee.

The hour may conclude with a play suggested by the picture and story. The children may play they are working in a field, digging and picking up potatoes. One child may ring the church bell. Let the children mention things for which they are thankful. As they bow their heads each child who will may say his or her thank you to the Heavenly Father. They will be very simple responses, but this can be a genuine worship experience. Sing together "Father, We thank Thee."

### November 10

The Thanksgiving booklets should be finished or if this has been done the children may color and cut out apples with which to make a border on the burlap. Speak of these as one of the Heavenly Father's good gifts. The children may take turns drawing on the board pictures of things for which they are thankful. The spoken thanksgiving and song of praise will follow.

In preparation for the new story some of the children may play they are apple trees while the others gather the red and yellow fruit in baskets and carry it in the house for winter use. As they play sing to the children the second stanza of "The Orchard," from *Songs for the Little Child*, by Clara Belle Baker.

If you go out to the orchard,
You will find the apples sweet.
Some are red, and some are yellow;
All are very good to eat.

Tell the following story:

"The Little Old Lady and Her Apple Tree"

The Little Old Lady lived all by herself in a tiny house. At the back of the house was a tiny garden. And in the tiny garden was a tiny Apple Tree.

One day, when the Little Old Lady was watering her garden, she noticed that the Apple Tree had lots of tiny apples upon it. The Little Old Lady counted twenty apples. This was a big number for so tiny a tree. "When they are bigger and riper," said the Little Old Lady, "I shall pick them and put them on a nice straw bed in my attic. Then they will be useful in the days of winter." And the Little Old Lady laughed with joy.

As the days went by the apples grew bigger and bigger, and riper and riper. They began to get rosy cheeks. And they were so heavy they began to hang down.

"Wonderful, wonderful!" whispered the Little Old Lady. "When they are bigger and riper I shall pick them and put them on a bed of straw in my attic. Then they will be useful in the days of winter."

The apples did their best to get bigger and riper. People used to ask to see the wonderful apples. The Little Old Lady was very proud of her apples. She would take people round to see them. And when they saw the tiny tree loaded with big, beautiful apples they used to sigh and say: "Well, I never did, in all my life!" This pleased the Little Old Lady. She liked to hear her apples praised.

"When they are bigger and riper," said the Little Old Lady, "I shall pick them and put them on a nice straw bed in my attic. Then they will be useful in the days of winter."

At last the day came when the Little Old Lady made up her mind to pick the twenty beautiful apples. Her hands shook, as she felt the warm loveliness of them. She looked at them before she picked them. There was a little hymn she remembered singing in Sunday school when she was a little girl:

"The ripe fruits in the garden,
He made them every one."

So, of course, she knew that God made these lovely apples. And it was God who was giving her this fine present.

"The ripe fruits in the garden,
He made them every one."

The Little Old Lady hummed the tune to herself. It was like saying "Thank you" to God. Then very carefully, very slowly, she began to pick the apples. One, two, three, four—what lovely colors they had! Five, six, seven, eight—and how round they were! Nine, ten, eleven, twelve—how strong they were hanging from their little stalks! Thirteen, fourteen, fifteen, sixteen—they were sure to be sweet! Seventeen, eighteen, nineteen, twenty—there, they were all picked now!

"The ripe fruits in the garden,
He made them every one."

The Little Old Lady stooped to pick up the basket of apples. It was quite a heavy basket. It would be rather difficult for an Old Lady to carry that basket up to her attic. "I shall leave them in the kitchen till tomorrow," said the Little Old Lady to herself. She placed them on the broad window-sill in her shining kitchen.

Just then there was the sound of wheels, and the trot, trot, trot of horses. The Little Old Lady peeped out from between her window curtains. Just in front of her little house was a dust-covered bus, and in the bus were lots of little children. The Little Old Lady loved children. She stood peeping at her window.

A kind-looking nurse opened the Little Old Lady's gate and came and knocked at the door. The Little Old Lady opened the door at once.

"Would you be so kind," said the nurse, "as to give my little family a big pail of water? They are terribly thirsty. We will take very good care of the pail!"

The Little Old Lady soon filled a big pail with water. She took out two glasses as well. As the nurse took the pail from her she noticed that all the children were crippled. None of them could walk. There were coats and cushions propping many of them up in their seats. Some of them had white faces and tired eyes. "Dear, dear!" said the Little Old Lady in a troubled voice.

"There are twenty of us," went on the nurse. "Isn't that a big family?"

The Little Old Lady jumped. Twenty of them! Twenty children! Twenty . . . apples! Ah, yes, twenty apples! Twenty sad little children! Couldn't walk! Couldn't run about! Couldn't pick apples from trees! "Twenty, did you say?"

"Thank you very much," the nurse was saying. She gave the pail back to the Little Old Lady. The driver made a movement to go on. "Stop, please," said the Little Old Lady.

She almost ran into the shining kitchen. On the broad windowsill was the heavy basket of apples. The Little Old Lady picked up the

*Editor, Children's Division, The American Baptist Publication Society, Philadelphia.

basket and carried it out to the dust-covered bus. The nurse stared at the Little Old Lady. The little crippled children watched with their big, round eyes. "There are twenty apples here," said the Little Old Lady. "Each little boy and girl can have one." She pushed the basket into the hands of the kind nurse.

"Hooray!" cried a feeble little voice.

"Hooray, hooray!" cried another and another.

"You are indeed good," said the nurse. She climbed up into the bus and gave a shining apple into each thin little white hand stretched out eagerly. "Hooray!" said another little child. They all blew kisses to the Little Old Lady. Twenty children! An apple all around. Then the dust-covered bus rolled away.

The Little Old Lady took in the empty basket. But her eyes were smiling. Twenty children! Twenty apples! She got out her knitting. Her face was full of happiness. Twenty children! Twenty apples! Twenty happy little hearts! No, more than twenty happy hearts. The driver looked happy. That made twenty-one. And the nurse. That made twenty-two. And herself. That made twenty-three.

And God was happy. Of course he was happy.

"The ripe fruits in the garden,
He made them every one."

Twenty-four who were happy! God was happy, too. That was the best of all![1]

### November 17

On this day plans must be made for the children's own Thanksgiving service activity. Retell last week's story of the Little Old Lady who found such happiness in giving her apples away. If desired the story may be played. One child as the Little Old Lady gathers her apples and carries them into the house. The chairs may be arranged in two rows to represent the bus in which are the others of the group who are the children to whom the Little Old Lady gives her apples.

Let the children plan for their Thanksgiving gift which may be the bringing of fruit or canned food to help pack the Thanksgiving baskets the school is preparing. At the close of the hour a note to the mothers explaining the plan should be pinned on each child's clothing so that home cooperation will be assured.

### November 24

The work and play period will be spent in unwrapping, admiring, and repacking the Thanksgiving gifts. The prayer and songs of praise which follow this should be a very happy sharing with the Heavenly Father of the children's plans. It may be possible for the children to carry their gifts out to the main room to place them with the gifts of other departments. When they return tell how the baskets are delivered by Boy Scouts or others and let the children play they are delivering Thanksgiving baskets. If a new story is desired tell "The Thanksgiving Dinner" or "The Man Who Said Thank You." (See references below.)

### Suggested Material

STORIES

"The Story of the Angelus" (See material for November 3.)

"The Little Old Lady and Her Apple Tree," *All-the-Year Stories for Little Folks*. Spriggs. (See material for November 10.)

"How Patty Gave Thanks." *In the Child's World*, Poulsson. Bradley Company, Springfield, Mass.

"The Thanksgiving Dinner." *The Little Child and the Heavenly Father*. Part I, Graded Press.

"The Thanksgiving Visit." *The Little Child and the Heavenly Father*. Part I.

"The Man Who Said Thank You." *The Little Child and the Heavenly Father*. Part V. Christian Board of Publication and Judson Press.

"The Big Red Apple." *The Little Child and the Heavenly Father*. Part V.

SONGS

"Thanksgiving Joy." *Worship and Conduct Songs*, Shields. Presbyterian Committee of Publication, Richmond, Va.

"Thanksgiving Time Has Come." *Worship and Conduct Songs*, Shields.

"We Thank Thee, Father." *Worship and Conduct Songs*, Shields.

"Thanksgiving Day." *Songs for the Pre-School Age*, Shumate. Sunday School Board of the Southern Baptist Convention, Nashville, Tenn.

"Praise Song." *Song and Play for Children*, Danielson and Conant. Pilgrim Press, Boston, Mass.

"Something Happy." *Song and Play for Children*, Danielson and Conant.

"Little Song of Thanks." *Songs for Little People*, Danielson and Conant.

"Father, We Thank Thee." (Chorus Only) *A First Book in Hymns and Worship*, Thomas. Abingdon Press, New York.

PICTURES

"The Angelus." Millet.

"We Give Thee Thanks." Jessie Wilcox Smith.

[1] From *All-the-Year Stories for Little Folks*, edited by Elsie H. Spriggs, published by Fleming H. Revell Company, New York. (Price $1.50.) Used by permission.

## *PRIMARY DEPARTMENT PROGRAMS FOR NOVEMBER*

*Jeanette Perkins**

Although this service was developed in a training class of primary teachers of the three grades it is illustrative of the type of program which can be planned by the children themselves in the different classes in a primary department, each class making its own contribution and taking part in the common worship. It makes use of the worship material suggested in the teachers' textbooks of the three primary grades of one of the new Closely Graded Lesson Courses. Teachers not using these particular materials will see how their own services may develop from materials with which they are familiar. This program is composed of the contributions and suggestions of the whole group, where the teachers of the first grade represented a first grade class, the second grade teachers represented a second grade class, and so on. One class volunteered to learn a special psalm, another to make a song or psalm of their own.

Such work is done in the class sessions after the superintendent, or one of the children themselves, two or three weeks prior to Thanksgiving, has suggested their having a part in the preparation of a service. The songs used are those which are supposed to have been learned by the department and the verses those which are familiar from their connection with stories or recent experiences.

In the case of the original "psalm" the verse, "The Lord hath done great things for us, whereof we are glad," appears, set to music, on a second grade pupil's folder. This "psalm," therefore would probably be the product of a second grade class, whose different members contribute their ideas.

The room was beautifully decorated by the first grade, with autumn leaves, flowers, cornstalks, and contributions of fruit and vegetables to be shared later.

QUIETING MUSIC:

Instrumental music selected by pianist and familiar to children, or "The Church," No. 9, *Songs for Little People*

"Father We Thank Thee," No. 2, *Songs for Little People*

SONG AND PICTURE:

Song spoken to music as children look at Copping's "Hope of the World" before them, No. 18, *Song and Play for Children*.

All the little children, wherever they may be,
In this land of sunshine, or far across the sea,
Have a loving Father, who with tender care,
Watches o'er the children, here and everywhere.

LEADER:

Shall we join with all the little children, wherever they may be, who thank the Heavenly Father for his care?

PRAYER SONG:

Father, we thank thee for the night. (One verse, No. 2, *Songs for Little People*)

INTRODUCTION TO PSALM:

A part of us have been thinking of all the things that God does for us and have made a psalm or song about them. We have found a verse from the Bible which we like to use as a refrain as we name them over. Will you join with us in the verse-refrain?

*Unison:* The Lord hath done great things for us, whereof we are glad.

LEADER (*reading children's "psalm"*):

Wherever we look we find his care for us. His warm sunshine is all about us, helping flowers, and food, and children grow. His rain comes down upon the thirsty ground, that every living thing may drink.

*Unison:* The Lord hath done great things for us, whereof we are glad.

LEADER:

He sends the quiet night for rest and sleep, daytime and light for work and play.

*Unison:* The Lord hath done great things for us, whereof we are glad.

LEADER:

He gives us homes to keep us warm. He fills the woods with trees and the ground with stone and coal. He gives us strength to work, to build our homes and churches.

*Unison:* The Lord hath done great things for us, whereof we are glad.

LEADER:

He fills the world with helpers to show us how he cares; fathers, mothers, teachers, helpers everywhere, at home, in school, in church, and in the town, they work to keep us safe and well and happy.

*Unison:* The Lord hath done great things for us, whereof we are glad.

LEADER:

He gives us friends and playmates, and pets that we may care for; he gives us strength to help each other; he keeps near us always to help us in our work and play.

*Unison:* The Lord hath done great things for us, whereof we are glad.

LEADER:

"It is a good thing to give thanks unto the Lord"—"for the fruit upon the tree"—and all his other gifts. Shall we thank him in a song for his precious loving care?"

SONG: No. 52, in *Songs for Little People*

For the fruit upon the tree,
For the birds that sing of thee,
For the earth in beauty dressed,
Father, Mother and the rest
For thy precious loving care, For thy bounty everywhere.
Father, we thank thee, Father, we thank thee,
Father, in heaven, we thank thee.

INTRODUCTION TO PSALM 100:

Long ago a beautiful church was built. It had wide spaces called courts. People used to gather there and praise God for

*Associate Editor, Primary Work, Congregational Publishing Society, Boston, Mass.

his goodness and greatness. One of their songs some of us have learned. You will like to use it with us, for it will make you, too, think of God's greatness and love.

PSALM 100 (*by third grade*):

Make a joyful noise unto the Lord, all ye lands,
Serve the Lord with gladness,
Come before his presence with singing.
Know ye that the Lord he is God;
It is he that hath made us, and we are his,
We are his people, and the sheep of his pasture,
Enter into his gates with thanksgiving,
And into his courts with praise;
Give thanks unto him, and bless his name.
For the Lord is good; his loving kindness endureth forever,
And his faithfulness unto all generations.

LEADER:

Enter into his gates with thanksgiving and into his courts with praise—"for the beauty of the earth," and for all his love.

HYMN OF PRAISE: No. 20, *A First Book of Hymns and Worship* (and most hymnals)

For the beauty of the earth,
For the beauty of the skies,
For the love that from our birth
Over and around us lies,—
Lord of all, to thee we raise
This our hymn of grateful praise.

For the beauty of each hour,
Of the day and of the night,
Hill and vale, and tree and flower,
Sun and moon and stars of light,—
Lord of all to thee we raise
This our hymn of grateful praise.

LEADER:

We have another way of praising God, showing that we love him and want to please him. His children are everywhere, "in this land of sunshine and far across the sea." Some have more than others. He trusts us to divide. We bring our money to share with them. Shall we speak to him and tell him what we want it to do?

PRAYER:

Father, bless the gifts we bring thee, Give them something sweet to do, May they help some one to love thee, Father may we love thee too.

Miss ..... has a story to tell us about a little boy who helped God by sharing in another way.

STORY: "Little Trot," *A Second Primary Book in Religion*, Colson, Abingdon Press, New York. (Also on Folder 8, Course I, New Closely Graded Lessons.)

CLOSING PRAYER:

Dear Father, help us to remember that you need us. We love you for all you do for us. Make us glad to share what we have, so that other children may know and love you too. The time of Thanksgiving is near. Help us each to make someone else feel like giving thanks. "O Lord, thou art our Father"—help us to act this week and every week like loving children of thine. Amen.

## *JUNIOR DEPARTMENT PROGRAMS FOR NOVEMBER*

*By Mary Alice Jones*

In November come two special days of national importance which offer large opportunity for religious interpretation: Armistice Day and Thanksgiving Day. To take advantage of the general interest in these occasions and direct it in such a way that it will lead the pupils into enlarging conceptions of God's purpose and an earnest desire to cooperate in that purpose is the opportunity of junior leaders at this season.

Armistice Day is so often celebrated in the community by glorifying war—military parades, with all of the appeal of uniforms, flags, and bands; speeches which tend toward the over-emphasis of the materialistic power of our country; and the like. Patriotism is too often identified with military exploits and too rarely identified with the less spectacular but more constructive endeavors of men and women in all walks of life to make our country great. Without neglecting to pay tribute to those who have given their lives in battle, let us attempt this year to enlarge the circle of those to whom we give honor and for whose courage and devotion we offer our thanks to God. And at the same time, let us lead our pupils to an appreciation of the debt which our nation owes to all other nations.

The responsive reading and the litany for the month attempt to suggest the various trends of the month. They may be used each Sunday. But there will be additional material each week to emphasize one aspect or another of the general theme of thanksgiving. For the first Sunday of the month, the general theme will be suggested. The second Sunday will come on the day before Armistice Day, and will naturally seek to interpret this national celebration of peace. The third Sunday may emphasize thanksgiving for the beauty and fruitfulness of our country, and the fourth Sunday may emphasize thanksgiving for our homes, schools, and churches.

Some special service project will probably be engaging the attention of the pupils during this period, and this should enter into the worship service. It may be included in the litany of thanksgiving, and mentioned specifically in the offering sentences.

### An Order of Worship for November

OPENING HYMN: "Come, Ye Thankful People, Come"

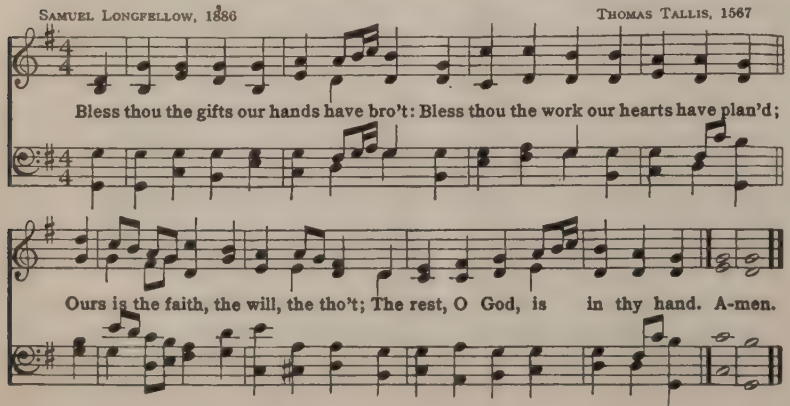
CALL TO WORSHIP:

*Leader:* O give thanks unto the Lord, for he is good.
*Response:* For his kindness endureth forever,
And his faithfulness unto all generations.
*Leader:* It is a good thing to give thanks unto the Lord,
And to sing praises unto thy name, O most high.
*Response:* Serve the Lord with gladness,
Come before his presence with thanksgiving.
*Unison:* "Enter into His Gates."

PRAYER: Let the words of my mouth and the meditations of my heart
Be acceptable in thy sight, O Lord, my strength and my redeemer.

### Bless Thou the Gifts

SAMUEL LONGFELLOW, 1886 — THOMAS TALLIS, 1567


Bless thou the gifts our hands have bro't: Bless thou the work our hearts have plan'd;
Ours is the faith, the will, the tho't; The rest, O God, is in thy hand. A-men.

HYMN: "Praise to God, and Thanks We Bring."

Tune: "Come, Ye Thankful People, Come"

Praise to God and thanks we bring,—
Hearts, bow down, and voices, sing!
Praises to the Glorious One.
All his year of wonder done!
Praise him for his budding green,
April's resurrection scene;
Praise him for his shining hours,
Starring all the land with flowers!

Praise him for his summer rain,
Feeding day and night the grain;
Praise him for his tiny seed,
Holding all his world shall need;
Praise him for his garden root,
Meadow grass and orchard fruit;
Praise for hills and valleys broad,—
Each the table of the Lord!

Praise him now for snowy rest,
Falling soft on nature's breast;
Praise for happy dreams of birth,
Brooding in the quiet earth:
For his year of wonder done,
Praise to the All Glorious One!
Hearts, bow down, and voices, sing
Praise, and love, and thanksgiving!

RESPONSIVE READING:

*Leader:*
O God beneath thy guiding hand,
Our exiled fathers crossed the sea;
And when they trod the wintry strand,
With prayer and psalm they worshiped thee.
*Response:*
Laws, freedom, truth, and faith in God
Came with those exiles o'er the waves.
*Leader:*
It is all these gifts which have made our country a nation, great among the nations of the earth.
*Response:*
And without them she would be poor indeed.
*Leader:*
America is a land of but one people, gathered from many countries. Some have come for love of freedom and some have sought opportunity. Whatever the cause that drew them, each has brought his gift. Irish and Scotch, English and Dutch, Italian, Greek, and French, Negro, Spanish, Slav, Norse, and Teuton; all have come bearing gifts and laid them on the Altar of America.
*Response:*
Some have brought their music, some have brought their poetry, some have brought their art, some have brought a touch from their native land—a favorite tree or fruit, or flower from a well-loved garden. And all have brought hands with which to work; and all have brought minds that could love truth and beauty; and all have brought hearts full of hope.
*Leader:*
It is all of these gifts that have made our country a nation great among the nations of the earth.
*Response:*
And without them she would be poor indeed.
*Leader:*
Let no one among us say that he loves God who loves not his fellowmen; for one who loves not his fellowmen cannot love God. One is your Father and all of his children are brethren.
*Response:*
The Lord is good to all, and his tender mercies are over all his children.

*Leader:*
Great is our God and mighty is his power.
*Response:*
Who covers the heavens with clouds, who prepares rain for the earth, who makes grass to grow upon the mountains.
*Leader:*
Many, O Lord my God, are the wonderful works which thou hast done and thy thoughts which are to usward.
*Response:*
If I would declare and speak of them, they are more than can be numbered.

HYMN: "God of the Nations."
Tune: National Hymn, 10, 10, 10, 10.
(Found in *Hymnal for American Youth*, and most church hymnals)

God of the nations, who from dawn of days,
Hast led thy people in their widening ways,
Through whose deep purpose stranger thousands stand
Here in the borders of one promised land;

Thy hand has led across the hungry sea
The eager people flocking to be free,
And from the breeds of earth thy silent sway
Fashions the Nation of the broadening day.

Then for thy grace to grow in brotherhood,
For hearts aflame to serve thy destined good,
And will to win what faith shall see,
God of thy people, hear us cry to thee.

LITANY OF THANKSGIVING:
*Leader:* Let us pray.
Almighty God, our Father, we, thy children, remember with grateful thanks thy goodness to us. Our nation thou has blessed with leaders brave and true, with heroes many, with courageous men and women in all positions both great and humble. For the Pilgrims who dared to cross strange seas and endure hunger and cold in the search for freedom to worship thee; for the men and women of many nations who have brought their gifts and their labor to this land; for those who have given their lives for our country in battles, in fighting disease, in draining swamps and building roads over mountains—for all of these heroes of war and heroes of peace,
*Response:*
We give thee grateful thanks, our Father.
*Leader:*
For the beauty of our nation, its trees, its mountains, its rivers, lakes, and shores, its fruitful fields and flowers of every hue—for the beauty of our land,
*Response:*
We give thee grateful thanks, our Father.
*Leader:*
For our schools and churches, our homes and libraries, our government and laws,
*Response:*
We give thee grateful thanks, our Father.
*Leader:*
That we may do our part to make our nation a friendly nation where men of all races may live happily and work hopefully, where no one is despised because of the color of his skin or the sound of his speech or the land of his birth,
*Response:*
We earnestly pray thee.
*Leader:*
That our nation may be among the nations of the world a leader in bringing about peace on earth and good-will among men,
*Response:*
We earnestly pray thee.

OFFERING:
*Leader:*
Let us show our gratitude to God by bringing our gifts.
*Unison:*
"We Give Thee But Thine Own."
Tune: St. Andrew, S. M.

We give thee but thine own,
Whate'er the gift may be;
All that we have is thine alone,
A trust, O Lord, from thee.

*Leader:*
To share with others the good gifts which we have received,
*Response:*
We bring this offering.
*Leader:*
That God's kingdom may come, and his will be done on earth,
*Response:*
We bring this offering.
*Unison:*
"Bless Thou the Gifts our Hands Have Brought." (See accompanying music.)

## November 10

For the second Sunday, special material may be included as follows:

STORY: "The King's Heroes"[1]
*By Harding W. Gaylord*

A long time ago, in a far-away country, there was always one citizen who was known as King's Hero. He was chosen every twenty-five years by the king. He received a great deal of money, and he had the high honor of being known all that time as King's Hero.

Now as the years went on, there were many men who were King's Heroes. There was Gaspar, who fought the invaders and threw them out of the country, killing many of them; there was Ethelbert, who stood his ground with a little company against a hostile army more than twice as large; there was Gaston, who, when the enemy cut the bridge on which they had crossed a chasm, spurred his horse and jumped him over it and bade his men follow, and then overtook the enemy and captured and killed most of them. Each of these valiant fighters, and many others, had had the honor of being called King's Hero.

And now Gaston's time of being King's Hero was just about over, and people were wondering what would be done. It was time to make another award, but there were many who said that no award would be made; because in all this period of twenty-five years there had been no war.

"And of course," they said, "you can't have a hero if you don't have a war."

It was the only time since the award had first been given and a King's Hero had first been named, that there had been no war in twenty-five years.

In the little village of Beldy, far up among the mountains, a small group of humble folk were gathered one night about the well where many of them drew their water. They were talking about the award.

"Of course no one will be King's Hero this year," said one. "There are no heroes when there are no fighters, and there are no fighters when there are no wars. Anybody can see that."

"I wonder," said an old man, "whether the king will make an award as soon as a new hero appears, or whether he will wait another twenty-five years before he names anybody. And will Gaston still be King's Hero until another is named, or will he stop holding the honor now, when his twenty-five years is up?"

While they were thus talking around the well, Anton, the doctor, drove up on his horse. He was tired and dusty and hot, for he had ridden a long way. He drew water for his horse from the well; he drank himself.

"I heard strange news today, my friends," he said when he had drunk.

"You will not believe that it is true; I cannot really believe it myself."

"What is it? Tell us!" demanded the people eagerly, crowding about him. They all loved Anton, the good doctor. He was known throughout the village and all up and down the pass.

"Yonder, in Votaw," began Anton, "I met a man who said he had it on good authority that the award will be made, and a new King's Hero will be named this year, as usual."

"No!" "I don't believe it!" "Not this year!" "But there has been no war, and heroes are fighters." The people shouted their objections all at once.

When the exclamations and the buzzing had ceased a bit, the good doctor put out his hand to quiet the people.

"But that isn't all," he said; and they crowded about him again and listened silently and eagerly. "This man said that the award would be made within a few days—and that it would be made in our village!"

"False!" "Impossible!" "Never!" "The man did but talk; he laughed at you!" Again the good people all spoke at once.

Anton only smiled and listened to their buzzing and their exclamations. When they were quiet he spoke again.

"I have only told you what I heard. I do not ask you to believe it. I do not know that I believe it myself. But it is what I heard. Good night!"

As he picked up his horse's bridle, one of the men stepped out from the group and spoke to him.

"Was it far you rode today?" he asked.

"Yes; far and high—to the hut of Alphonse, near the top of the pass. His child was sick."

"He must have paid you well for going so far. You have returned spent and dusty and weary."

"The man is poor. I could not take his gold."

"What? Thirty kilometers of hard and steep riding; and you work for no pay?"

A strange, happy look came into the good doctor's face.

"No," he said. "Not for no pay. The child will get well."

And he swung into his saddle and rode away.

The report of which the good doctor had told the villagers around the well proved to be true. The king was coming to their village to make the award and name the hero. There came a day when a rider galloped into the town to say that he would soon be there.

Quickly the people were assembled in the square. Great was their excitement. Strong was their suspense. What would the king do? What would he say? And who would get the award to be named King's Hero?

Trumpets blew. The king was coming. He rode in a fine coach drawn by eight black horses with gorgeous purple plumes waving on their heads. He stepped out of the coach and took his place in the seat of honor that the villagers had built for him.

"Fetch me Anton, the doctor," was his first command.

A cry was raised among the people. "Anton!" "Anton!" But no one answered. It was told the king that he was not there.

"What? Not here when his king came?" And the king seemed much displeased.

Finally they found a man who said he had seen Anton riding away from the village, down the pass, shortly before the king came. The king at once despatched one of his outriders to go after him and bring him back. Then he sat and waited in silence, while the people, hushed and awed, looked on in wonder.

Soon the sound of galloping horses was heard, and the king's outrider came back, followed by Anton on his humble little brown horse. The good doctor was presented before the king, who eyed him sternly.

"You were not here when I came," he said. "You knew I was coming?"

"Yes. I saw your advance rider and heard what he said."

"Then why were you not here to welcome your king?"

"A peasant sent for me. He had been hurt by a falling rock in a landslide. I had to go to him."

"What!" exclaimed the king. "You went away to a mean peasant instead of staying to see your king? What kind of loyalty is that?"

"The man was hurt," said Anton simply.

"I suppose you took a rich fee for your pains," said the king, with a sneer. "Show me the gold you got!"

Anton looked his king in the eye.

"The man was poor," he said. "I could not take his gold."

All this time the people had stood and waited in wonder. They were not here for this. They wanted to know who would be named King's Hero, and they wanted the king to name him soon.

And then a strange thing happened. The king turned from Anton and faced the people. His whole manner changed. His face warmed and brightened, and his voice sounded friendly and kind as he began to speak.

"My loyal subjects," he said, "you have thought that this year no award would be made, and no one would be named King's Hero. For twenty-five years there has been no war in my kingdom, and, please God, for twenty-five years there shall be none. And you have thought that when there was no war there could be no heroes. You have been wrong; for heroes live at all times. For many months my men have been looking for them; and they have found many—quiet heroes of peace. But the one who is adjudged the noblest of them all lives in your village. You have wondered who he is; you wonder now; but need wonder no longer, for he stands before you."

The people stood wide-eyed and amazed. There was no one standing before them but the king and Anton, the man whom he had just rebuked. But the king went on.

"I say he stands before you. Anton, good doctor, come forward and stand forth! Here is he who receives the award this year. He has never served in a war. He has never fought in a battle. He has never killed a man—but he has saved a great many. You know how he goes into your homes and brings comfort and healing to your sick. You know how he rides far up and down the pass, over treacherous paths and dangerous ways, by night as well as by day, in sun and in storm, whenever he is needed. Even now when his king came to his village he was away on an errand of mercy, rightly putting the need of an injured peasant before the act of homage to his sovereign. Here, my people, is my man! Villagers, behold the King's Hero, and yours!"

HYMN: "America." Add the stanza:

Lord of all truth and right,
In whom alone is might,
On thee we call!
And may the nations see
That men should brothers be,
And form one family!
God save us all!

## November 17

For the third Sunday, the following material may be used:
HYMN: "America the Beautiful."

[1] From *The Pilgrim Elementary Teacher*, Used by Permission.

POEM: "All Things Lovely."

The quiet glory of the dawn, creating the earth anew,
The dark splendor of the starlit night, space beyond glittering space,
The mist on the river, the shadow of clouds on the mountain, the gleam of the sun-kissed lake,
The song of the birds, the murmur of wind in the tree-tops, the sound of the streams in the night,
All these are his own.

In all things lovely he lives and speaks to our soul:
Yet more than in any of these is his glory set forth
In the sweet human love, tender and dear beyond word,
Which so richly he scatters abroad in our life
Thanks be to thee, O Father and King;
May we faithfully serve thee this day.

### November 24

For the fourth Sunday, the following material may be used:

HYMN: "For the Beauty of the Earth"

PRAYER:

O God of space and freedom, God of comfort and joy, we thank thee for our country, this great land of hope, whose wide doors thou hast opened to so many millions that struggle with hardship and with hunger in the crowded Old World.

We give thanks to the power that has made and preserved us a nation, that has carried our state through war and darkness and has given us a place of honor and power that we might teach the nations impartial liberty and impartial law.

May our churches and our schools ever be places of welfare; may our land be filled with homes of intelligence and contented industry, that through the long generations our land may be a happy land and our country a power of good will among the nations. Amen.

## *NOVEMBER SUGGESTIONS FOR LEADERS OF YOUTH*

*By Roy A. Burkhart*

November with its Armistice Day and Thanksgiving Day opens a door to many rich and wonderful experiences. Let us enter with our young people and find richer life.

The suggestions for the worship experiences are the third and last of a series on Christian Citizenship. "Discovering America Again" is a significant theme for the month. It fits beautifully into this month. Thanksgiving brings our past up for memory and challenge; Armistice Day is a symbol of a new and better day; it urges us to build anew, to discover America again.

Miss Dorothy Brimmer, a graduate of the International Older Girls' Camp at Lake Winnipesaukee, collected most of the materials which are provided this month.

### November 3

THEME: *Sighting a New America*

QUIET MUSIC: "Jesus Calls Us O'er the Tumult"

THE CALL TO THE QUEST:

*Leader:*

Come, share the road with me, my own.
Through good and evil weather;
Two better speed than one alone,
So let us go together.

Come, share the road with me, my own,
I'll share your joys and sorrows,
And hand in hand we'll seek the throne
And God's great, glad tomorrow.

And as we go, we'll share also
With all who travel on it,
For all who share the road with me
Must share with all upon it.

So make we all one company,
Love's golden cord our tether,
And, come what may, we'll climb the way
Together—aye, together!
—John Oxenham[1]

*Response* (by a young person in the group):

All the past we leave behind:
We take up the task eternal, and the burden, and the lesson,
Conquering, holding, daring, venturing, so we go the unknown ways,
Pioneers!

*Leader:* By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.

By faith he sojourned in the land of promise, as in a strange country.

For he looked for a city which hath foundations, whose builder and maker is God. (Hebrews 11:8-10)

HYMN: "Forward Through the Ages"

TALK: Sighting a New America.

Possible points to cover:

1. As the life of the old world grew and knowledge increased, Columbus dreamed of new ways of doing things, and while making his dream come true he discovered a whole new country.
2. By striving always to realize our dreams of noble living among all mankind, we may re-discover America.
3. We have much on which to build.

O, Native Land, how fair you seem,
With lakes as lovely as a dream,
And, stretching far from sea to sea,
Great mountains, high in majesty!

Thy gracious farms, with fields unfurled,
With wealth to feed a hungry world;
How fair thy mission, how divine,
To give thy aid, dear land of mine.

4. We have much toward which to work before we find a new America—brotherhood, purity of thought and action, renewed honor for Jesus Christ.

O, God of nations, help us grow
In kindness, as in power; to know
The freedom of true brotherhood;
And wealth of love the highest good!

5. The joy of sighting land. The end of Columbus' search resulted in the beginning of new ones as America grew. When we glimpse our new land, that, too, must mark the commencement of a new quest in living together.

PRAYER: For guidance in the search, for clarity of vision, for strength and persistence in the journey.

HYMN: "O, Beautiful, My Country"

### November 10

THEME: *The New Americans*

QUIET MUSIC: "My Task"

CALL TO WORSHIP:

*Leader:* Let your light so shine before men that they may see your good works and glorify your Father which is in heaven.

*Prayer response:* "Savior, Hear Us, We Pray" (*first verse*)

TESTIMONY OF A SEARCHER:

Hear this, all ye peoples;
Give ear, all ye inhabitants of the world.
Both high and low, rich and poor together.
Behold how good and how pleasant it is
For brethren to dwell together in unity.

HYMN: "Father in Heaven Who Lovest All" (*verses* 1, 5, 6)

CHALLENGES OF THE GREAT SEARCHER:

Matthew 5:38-48; Matthew 18:21, 22; Matthew 20:27, 28; Matthew 25: 34-40; John 15:12, 13; Luke 2; 49b.

SOLO: "My Task"

TALK: American Citizens Are America

Possible suggestions:

1. "As a man thinketh in his heart, so is he."

   "An atom is the building block of nations."

   "If there is to be a new America, it must be discovered first in the hearts and lives of her citizens."
2. There are certain attitudes man must achieve if we are to realize the high social order that will be the new America. Make these definite, for example:
   a. A desire to grow. This must arise from knowledge of and dissatisfaction with present conditions.
   b. Respect for other people's personalities.
   c. Sincere love for others, based on knowledge of their personalities and ways of living, which will result in deeper friendships.

That best portion of a good man's life.
His little, nameless, unremembered acts
Of kindness and of love.

   d. Earnest desire to serve and to help build a new nation.

The Holy Supper is kept indeed
In what we share with another's need.
Not what we give, but what we share,
For the gift without the giver is bare.
Who gives himself with his alms feeds three,
Himself, his hungering neighbor, and me.

3. There must be a guiding principle in our lives. The following story of William Penn may well be told in this connection.

"Story of William Penn"

Many years ago there lived in England a rich Quaker whose name was William Penn. Charles II was King of England at that time, and it came about in some way that he owed Penn a great sum of money. Perhaps he needed it to carry on his endless wars, but whatever the reason, the fact remained that many years passed and he had no money with which to pay it back.

The rich Quaker understood that there was little chance of getting much cash from the king, so one day he went before him and in a kindly way proposed, "Your majesty hath much land in far-off America. Give me a tract of that land in payment of the debt, and I shall be satisfied."

It was so ordered, for the king was glad to be rid of his troublesome debt so easily, but he cautioned Penn. "Take heed that the Indians do not burn your houses and tomahawk the people of your colony. I hear that is what they have done in some places."

"Never fear," answered Penn. "I shall build my city with the Golden Rule for its law. Even savages can understand that just principle. We shall treat the Indians as we should like to be treated. If we keep our promises to them, they will likewise hold faith with us."

"You had better let me send you some soldiers and muskets," persisted the king. "The Indians are cruel and pitiless."

"I put my trust in the right," came the reply. "There shall be no gunpowder in my colony."

When next we hear of Penn, he is planning his city. He decided to call it Philadelphia, the city of Brotherly Love, and he maintained that its law should be the Golden Rule.

It was nearly a year later that the little ship bearing Penn and a few friends sailed into the sparkling bay and found its way between the banks of the Delaware River, where the tract of land had been granted. Emigrants whom Penn had sent ahead to found the colony thronged to greet him, and in a solemn ceremony the land, sea, and people were presented to the good Quaker. But he had no wish to rule there alone.

"In the City of Brotherly Love," he said, "there must be law, but it must be law enacted by all the people. The law must be founded upon liberty and obedience. Liberty without obedience is confusion, and obedience without liberty is slavery."

[1]From *"Gentlemen—The King"* by John Oxenham. Copyright, The Pilgrim Press. Used by permission.

Now in the background of the picture, we are sure some Indians must have lurked, curious to see this new man who had come to occupy their land. And it was not long before Penn arranged a formal meeting with them. We know little of the events of that meeting, but we do know that Penn expressed his wish to live there in peace and righteousness, and to be true friends to the red men. And we know that the Indian chief held out a beautiful wampum belt as a token of friendship and promised peace to the white colony.

That promise was kept throughout the years, and although other colonies told stories of dreadful warfare with the Indians, Penn's Woods were never molested. Each race respected the rights of the other and measured their actions by the love and service they could render.

—Adapted from "Keeping Their Promise for Sixty Years," by Edna M. Bonser

PRAYER (*read in unison*): "God Send Us Men Whose Aim 'Twill Be"

HYMN: "Where Cross the Crowded Ways of Life"

## November 17

THEME: *Building Our Nation*

This worship service should be a call to action, a definite setting forth of beautiful ideals that, if built into a nation, would enrich the life of every citizen. It should show forth a vision of an America whose dominant power is *Christian* citizenship, and which will form a part of the perfect social order which is the Kingdom of God.

Some poems and quotations which strike a key-note are:

"New occasions teach new duties; Time makes ancient good uncouth;
They must upward still, and onward, who would keep abreast of Truth;
Lo, before us gleam her camp-fires! we ourselves must Pilgrims be,
Launch our Mayflower, and steer boldly through the desperate winter sea,
Nor attempt the Future's portal with the Past's blood-rusted key."

—LOWELL

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Time is with materials filled;
Our todays and yesterdays
Are the blocks with which we build.

"Truly shape and fashion these;
Leave no yawning gaps between;
Think not, because no man sees,
Such things will remain unseen.

"Build today, then, strong and sure,
With a firm and ample base;
And ascending and secure
Shall tomorrow find its place.

"Thus alone can we attain
To those turrets, where the eye
Sees the world as one vast plain,
And one boundless reach of sky."

—From "The Builders," by LONGFELLOW

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"It is rather for us to be here dedicated to the great task remaining before us . . . that we here highly resolve that these dead shall not have died in vain; that this nation, under God, shall have a new birth of freedom, and that government of the people, by the people, and for the people, shall not perish from the earth."

—ABRAHAM LINCOLN

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"If you want to make the world better you have to be the best you can—you cannot bring the Kingdom of God into the world until you bring it into your own heart first."

—TOLSTOI

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"In Europe there are cathedrals that took as long as six centuries in building. What dreams dawned upon the minds of those who planned them at the start! What ideals may well have thronged the thoughts of those who, midway in their constructions, wrought here a graceful spire, or there a buttress? But at every stage in the building all the past depended upon the present. The generation then alive could leave the ruin and neglect, or bring to culmination, the things the fathers had conceived. Any sensitive man at work upon the structure during the six centuries of its building, may well have heard his forefathers pleading: "Lo, how great a thing we planned! And now the responsibility for its furtherance falls on you; fail us not!"

—HARRY EMERSON FOSDICK

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The foundation stones of the city wall are adorned with all sorts of precious stones, the first foundation stone being of Jasper—which signifies the Spirit of Courage.

The second of Sapphire—Spirit of Truth
The third of Agate—Spirit of Health
The fourth of Emerald—Spirit of Immortality
The fifth of Sardonyx—Spirit of Home Life
The sixth of Sardius—Spirit of Charity
The seventh of Chrysolite—Spirit of Light
The eighth of Beryl—Spirit of Happiness
The ninth of Topaz—Spirit of Friendship
The tenth of Chrysoprase—Spirit of Love
The eleventh of Jacinth—Spirit of Humility
The twelfth of Amethyst—Spirit of Temperance

This may form the basis for a talk on the ideals of the nation. The complete service may be found on page 36 in the back of the *Hymnal for American Youth*. It is taken from the pageant "Immortality of Love and Service," by H. Augustine Smith. It may be used in connection with the following:

SCRIPTURE: Revelations 21:18-27; I Corinthians 3:10-14

HYMN: "Hail the Glorious Golden City"

VERSE:

I saw the city of the Lord,
Eternal its foundation,
On high its gleaming turrets soared,
The joy of every nation;
Four-square to all the lands it stood,
And through its portals wending,
The true, the brave, the wise, the good,
Flowed on, a stream unending.

—WILLIAM TARRANT

PRAYER:

O God, thou great Governor of the world, we pray thee for all who hold public office and power; for the life, the welfare, and the virtue of the people are in their hands to make or mar.

Breathe a new spirit into all our nation. Lift us out of the mire of past failure; gird us for the day's work.

Give our leaders a new vision of the possible future of America and set their hearts on fire with large resolves. Raise up a new generation of public men, who will have the faith and daring of the Kingdom of God in their hearts, and who will enlist for life in a holy warfare for the freedom and rights of the people.

HYMNS:

"Rise Up, O Men of God"
"Looking Upward Every Day"
"City of God, How Broad and Far"
"Faith of Our Fathers, Living Still"

## November 24

THEME: *Thy Kingdom Come!*

This Sunday should mark the culmination of all the worship services on citizenship. It should weave together the ideas brought out in the services on the citizens and ideals of the new America and should paint the beauty of the newly discovered land where God's spirit reigns and men are truly brothers, not only to other Americans, but to people of all nations and races. We pray "Our Father, who art in heaven." If he is the Father of all, what is our relation to other men? The America which we discover again must be shared!

PRAYERS: The Lord's Prayer

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O thou, whose eye is over all the children of men, and who has called them, by thy Prince of Peace, into a kingdom not of this world; send forth his spirit speedily into the dark places, and arm it with the piercing power of thy grace. Let it . . . put to shame the false idols of every mind; carry faith to the doubting; . . . and more and more increase the pure in heart who see their God. Commit thy word, O Lord, to the lips of faithful men or to the free winds of thine Invisible Providence; that soon the knowledge of thee may cover the earth, as the waters cover the channels of the deep. And so let thy kingdom come through Christ thy Son. Amen.

—Hunter's *Devotional Services*

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God of the nations, hear our call;
Thou who art Father of us all,
Show us our part in thy great plan
For the vast brotherhood of man.

May we, a nation blessed with light,
Be ever truer to the right.
That nations in our life may see
The power which we derive from thee.

Let us with earnestness of youth
Care only for pursuit of truth.
O may we feel thy guidance still
And heed the impulse of thy will.

Thus, as thy kingdom cometh here,
Shall it throughout the earth draw near;
And loyalty to country then
Shall reach out to include all men. Amen.

—VERA CAMPBELL

HYMNS:

"Jesus Shall Reign Where'er the Sun"
"All Hail the Power of Jesus' Name"
"O Worship the King, All Glorious Above" (*first two verses*)
"Thy Kingdom Come, O Lord"
"O God, Beneath Thy Guiding Hand"

A PRAYER AND A CHALLENGE:

"Land of our Hearts, upon whose bounteous breast
Earth's weary sons from many lands find rest,
Bind us in love, that we may truly be
One blood, one nation, one humanity!"

—JOHN HALL INGHAM

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"O then, sail on, thou ship of state!
Sail on, O Union strong and great!
Humanity, with all its fears,
With all its hopes of future years,
Is hanging breathless on thy fate.

"We know what Master laid thy keel,
What workman wrought thy ribs of steel,
Who made each mast and sail and rope,
In what a forge and what a heat
Were shaped the anchors of thy hope.

"Fear not each sudden sound and shock,
'Tis of the wave and not the rock;
In spite of rock and tempest's roar,
In spite of false lights on the shore,
Sail on, nor fear to breast the sea!

"Sail on, nor fear to breast the sea!
Our hearts, our hopes, are all with thee!
Our hearts, our hopes, our prayers, our tears,
Our faith, triumphant o'er our fears,
Are all with thee! are all with thee!"

—LONGFELLOW

SCRIPTURE:

Isaiah 9:2-7
Isaiah 40:9-11
Micah 4:1-5
Matthew 28:18-20

## Recreation in November

*By Ethel Seymour*

Thanksgiving! The time of year we put aside a whole day from the hurry and bustle of our strenuous lives to stop and think of just what our many blessings are, to be thankful, to worship, and to try to realize what our opportunities and privileges mean.

How about recreation? This past year have we participated in a recreational program in a way which has brought us thanksgiving and blessings? Have we individually re-created so that our thankfulness is for:

*Improved health.* Better than ever before we have met each experience and avenue of life with increased physical ability and have been more worthwhile to our fellowman as a result.

*Improved personal appearance.* Our posture is the index of our physical well-being. Have we strengthened those weak muscles that cause poor posture. Are we standing on our own two feet this Thanksgiving with better posture or do we still hold that "Debutante Slouch"? Do we know that a small matter like carrying books in one arm continually for a short period of time or standing and sitting on one foot will cause one shoulder to be higher than the other? Do we know that weak muscles and poor posture, end in spinal curvature and when that becomes organic we are crippled for life? On the other hand do we know that posture helps to develop poise and self-confidence; something we all are striving for?

*Improved mental attitude*—more control over self—better coordination of mind and muscles. Are we radiant with true happiness or is our mental attitude in the same old hole? Have we found our place in life in relation to God and fellowman in such a way that we bubble over with love of life? There can be no doubt as to the inter-relation between physical well-being and mind-mental attitude.

If your recreation has not been such in the past as to bring about these results may just a few suggestions which can be done individually be thrown out to help you on your way in the future.

1. Walk one mile every day fast enough so that you perspire. Put your mind on all the beauties of nature you are able to find on the walk.

2. Take a hike weekly of at least five miles. Combine vigorous exercise with elements of instruction, relaxation, and pleasure. Plan the hike.

3. Take setting-up exercises every morning which are good for posture.

4. Learn one outdoor sport and play it as often as possible—such as tennis, hockey, golf, croquet, quoits, soccer, volley-ball, swimming, etc.

5. Eat regularly—3 meals, including breakfast, daily. Do not eat between meals except fruit or milk. Eat a green vegetable, have milk in some form, drink 8 glasses of water daily.

6. Have sufficient rest—at least 8 hours average. What may be enough for someone else is not enough for you. Most of us do not get a sufficient amount.

7. Give especial care to personal hygiene. Have a daily rub down. Care for your teeth, hair, fingernails, personal appearance. Be clean always in thought, word, and deed.

8. Get a physical check up right now.

9. Take a half hour rest period daily alone in your own "sanctuary." Learn the art of perfect relaxation.

10. Don't worry—leave that to a weaker will-power. Learn to develop a sense of humor and see the funny side.

November brings us these events about which group recreation may be planned and built. Try working out a program to fit these themes:

1. Thanksgiving Day. First observed by the Pilgrims 1621—Washington recommended it as a National celebration 1789—Last Thursday of November day set aside by Lincoln 1863.

2. Evening stars—Mercury, Mars and Jupiter.

3. General Election Day.

4. November 3, 1794—Birth of William Cullen Bryant—American poet and journalist.

5. November 10, 1483—Birth of Martin Luther—German monk, author and leader of Protestant Reformation.

6. Nov. 11, 1928—Armistice Day. Here are a few program suggestions:

- League of Nations Party
- Foot Ball Mixer
- Marshmallow Toast, Campfire and Sing (impromptu stunts)
- Community Radio Night
- Outdoor Tournaments in the Sport World
- Mock Trial Night
- Jolly Joker Jambouree
- Star Treasure Hunt (ending in campfire with heart-to-heart talk on "Jesus' Way of Living")
- Twilight Song Festival in Folk Lore
- Oriental Bazaar
- Thanksgiving Breakfast
- Hay-Ride, Pow-wow, and Barbecue
- Missionary Post Card Writing and Progressive Dinner
- A Basket Party (cheer to the poor)

May the Thanksgiving Breakfast be worked out a little further—on the table have a pot-pie basket containing a blessing each one has written and brought in. These tied to ribbons which lead to place cards on the table—are read around before meal begins (no one has his own). Speeches—Toastmaster—along the historical line—covering events of the past year which have furthered international peace. "Our Blessings"—living in America.

Four other speakers—talking along these lines:

"Our Blessings in the Physical Pathway of Life"

"Our Blessings in the Mental Pathway of Life"

"Our Blessings in the Social Pathway of Life"

"Our Blessings in the Spiritual Pathway of Life"

End the breakfast with a candle lighting ceremony. Have candles represent definite blessings and lighting them give the Blessing to everyone present. Pray silently and all repeat the Lord's Prayer.

May you be helped by the carrying out of these few simple suggestions.

## Discovering the Needs of Youth

*By Grace Sloan Overton*

Sometime ago a group of youth leaders were discussing with some assurance the needs of young people. One of the group suddenly and unexpectedly asked, "Do we really know what young people need?" Immediately one sensed assurance departing and inquiry taking its place.

This is a valid question. In spite of the numerous books written analyzing the needs of youth and the many experiments in research attempting to isolate the needs of young people, many leaders are not at all sure they know how to discover or understand the needs of our present-day youth.

A few guiding principles might help to point the way to the discovery of their needs:

1. An understanding of the world in which youth lives—generally and specifically. So much of conduct is socially conditioned rather than controlled by eternal principles that one cannot be too dogmatic in his declaration of right and wrong; nor too free to arouse moral conflicts in the mind of youth which may be based on convictions of another day and generation and may be more or less artificial in the thinking of present-day youth. For instance, it is to be doubted how much time a Sunday school class or young people's society may profitably spend in discussing dancing, smoking, card playing. One might spend the time to greater purpose in discussing with them the principles of love, truth, and justice as applied to practical situations as they meet them. It would seem that an attempt to discover youth's fundamental and basic motives of living might lead one much nearer their real problems than to select a certain habit of theirs which might be more or less socially approved and arouse a conflict in their minds which might appear artificial to them.

2. An attempt in mingling with youth to create an unprejudiced atmosphere. For instance, a Sunday school teacher might give utterance to her own convictions with such an attitude of declaring an ultimatum as to secure a hypocritical pose on the part of the timid and an exaggerated, radical expression on the part of the more independent. It would be natural for her to label the timid as pious, moral, and religious, treating them as such when their greatest need was to be helped to do independent thinking. Such a teacher would think the independent group was radical and non-religious. As a matter of fact the members of this group would be the most helpful group as far as sane Christian living is concerned. A dogmatic attitude precludes our knowing youth as they really are.

3. A study of outward expressions as symptoms of inner needs. This means of course a technique of interpretation of these expressions. For instance, all leaders are acquainted with the "smarty," the one who "always knows." If a teacher is able to read symptoms she may discover that really the "smarty" is not a "smarty" at all, but rather this attitude is more likely to be an attempt to hide a feeling of inferiority.

4. A searching for reality on the part of the leader or teacher. This, of course, means a humility of spirit, an active mind, and a growing understanding of the meaning of life, all of which inspire confidence in the leader. A real leader never need fear to respond to an inquiry of youth, "I don't know. I am searching for the answer myself."

## Parents, Sons, and Daughters

For some years we have celebrated Father and Son Week during the fall. I would like to suggest the possibility of celebrating "Parents' and Children's Week." I know of one church that is planning such a week. There are three main events in their schedule: one, a banquet for parents and their young people; another, a home night, carefully planned; and a church service with an original drama on home life. If you can't work out your own drama, give one like "An Age-Old Dream" from *Dramatic Activities* published by the Century Company.

## Notes from a Commuter's Notebook

I have just read *Methods for Young People's Society* by Catherine Miller Balm, published by Doubleday, Doran & Company, Garden City, New York, and hasten to recommend it to all who work in this phase of young people's work.

## Early Morning on Thanksgiving!

You would find an early morning meeting on Thanksgiving for your young people worth while. Try it—plan well for it.

## Father and Son Celebration

*By Catherine Miller Balm*

The aim of the celebration, whether it replace one of the regular worship services of the church, or be given following a Father and Son Banquet is to develop the thought that fathers and sons should be not only occasional comrades, having good times together but actual partners in life sharing a little task, a great enterprise or even a wonderful dream. The keynote of their relationship should be understanding of the trust in each other. The gap of a generation makes that understanding oftentimes very difficult to achieve but it is possible and infinitely to be desired.

ORDER OF SERVICE

HYMN: "O Happy Home"

PRAYER (*by a Son*):
That sons may be true to their fathers' belief in them.

PRAYER (*by a Father*):
That fathers may be worthy of their sons' trust.

SOLO (*by a Father*): "I Would Be True"

SOLO (*by a Son*): "God of Our Boyhood."[1]

God of our boyhood whom we yield
The tribute of our youthful praise,
Upon the well-contested field,
And 'mid the glory of these days;
God of our youth, be with us yet,
Lest we forget, lest we forget!

Sturdy of limb, with bounding health,
And eager to play the hero's part,
Grant unto each that greater wealth
An undefiled and loyal heart:
God of our youth, be Thou our might
To do the right, to do the right!

When from the field of mimic strife
Of strength with strength, and speed with speed,
We face the sterner fights of life,
As still our strength in time of need
God of our youth, be with us then
And make us men, and make us men!

SCRIPTURE: Given dramatically with a violin accompaniment. On a throne, which may be indicated by a large chair over which bright colored cloth has been draped there sits a young man representing King David. On the floor sits a younger boy representing the boy Solomon leaning against

[1]Found in *Singing Pathways* by Mary Stevens Dickie. Powell & White, Cincinnati.

the King's knees. A bow and arrows lie at his side. The costumes can be easily created; David wearing a long purple robe with a crimson mantle from his shoulders and a crown. Solomon wears a cream colored tunic reaching to his knees, a narrow girdle and sandals (which may be brown muslin or even paper) wound almost to the knee. As David speaks a hidden violinist plays very softly "O Rest In the Lord" by Mendelssohn.

David: My son, Commit thy way unto the Lord; trust also in him; and he shall bring it to pass.

And he shall bring forth thy righteousness as the light, and thy judgment as the noonday.

Rest in the Lord, and wait patiently for him; fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass.

Cease from anger, and forsake wrath: fret not thyself in any wise to do evil.

For evildoers shall be cut off: but those that wait upon the Lord, they shall inherit the earth.

A little that a righteous man hath is better than the riches of many wicked.

I have seen the wicked in great power, and spreading himself like a green bay tree.

Yet he passed away, and, lo, he *was* not; yea, I sought him, but he could not be found.

Mark the perfect man, and behold the upright: for the end of that man is peace.

DRAMATIC EPISODE: "The Perfect Partnership"

HYMN: "Come, Share the Road with Me"
(See service for November 3)

BENEDICTION

## "The Perfect Partnership"

(*Dramatic Episode*)

*Characters*

John Markham
Mary—*his wife*
Jimmy—*their son*

The Memory of John Markham, Jr.

SCENE: *Living room in the Markham home, late evening.*

*The scene is a simply but well furnished living room with a door at one side. At the left front is a table almost covered with books and piles of typed papers. As the curtains part* JOHN MARKHAM *is discovered in a chair at this table busily making notes as he reads and rearranges papers before him.* MRS. MARKHAM *in an easy-chair near the right front is obviously only pretending to read the book which she holds. Toward the right rear is a large wing-chair with an end-table beside it on which stands the photograph of a young man in khaki.*

*For a moment after the curtains part there is no sound save the rustling of* JOHN MARKHAM'S *papers. Then* MRS. MARKHAM *moves restlessly in her chair.*

MRS. MARKHAM: John ——

JOHN: In a minute Mary in a minute——
(*He makes another notation pushes back the papers and picks up a newspaper with a sigh of relief.*)

MRS. MARKHAM: Will you be ready to sum up your case tomorrow John?

JOHN: It's really very simple; there's no doubt in anyone's mind about young Wolverton's guilt. The evidence is quite clear.

MRS. MARKHAM: I can't help feeling sorry for him. He was always such a nice little boy.

JOHN: Now for goodness sake, Mary, don't get sentimental again! Mark Wolverton's an embezzler—all the more to blame because he had a good home and honest Christian parents. He deserves a good stiff sentence for his own guilt and as a warning to the other young men of this city. I've said all along that the wildness of modern young people would lead to a crash. Well—Wolverton's gone the limit and he's crashed. All my sympathy's for old Mark: to have been an upright man all his life and have his son land in jail—
(*He turns a page angrily.*)

MRS. MARKHAM: Old Mark wasn't a very kind father, John.

JOHN: Kind! Where does kindness get you with children? The kinder you are the less they respect you. Look at Jimmy.

MRS. MARKHAM: Jimmy does respect you, John. You just don't understand him.

JOHN: Understand him! Humph! Solomon with all his wisdom wouldn't understand a boy like that! To have given him every advantage—

MRS. MARKHAM (*gently*): That's where we've failed, John. We have given him things—all the things our love wanted *him* to have and then all the things we would have given to John Junior if—if he had come back from France. We've given Jimmy *things*, John. Sometimes I wonder if we shouldn't have given him more of ourselves—more understanding—more companionship.

JOHN: Isn't that just what I'm angry about? Haven't I been working and scheming all these years to have a law practice big enough to share with Jimmy when he had finished law school? I thought that "Markham and Son" would appeal to him. Not many boys get a chance, right off, at a partnership in a good law firm. I've made it a good firm and now that young ingrate doesn't even want to go to law school. Wants to be a common mechanic!

MRS. MARKHAM: Mightn't he become a very uncommon one? Jimmy really knows a great deal about aeroplane mechanics. He's been helping down at the airdrome whenever he could get a chance.

JOHN: Whenever he could sneak out of studying. He's just lazy, that's all. If John Junior had lived he would have been different.

MRS. MARKHAM: There's no use arguing with you now, John. You're tired and—hadn't you better come to bed now? You'll have a long day in court tomorrow.

JOHN: You go on. I'm waiting for Jimmy. I'm going to settle this mechanic business tonight!

MRS. MARKHAM: John!
(*She is about to protest, then thinks better of it. She crosses to him and touches his forehead with her lips, says gently, "Goodnight, John" and goes out.* JOHN *stares after her then turns again to his paper. He reads only a little then lets the paper fall to the floor. He leans forward and looks intently at the picture of* JOHN, JR., *then settles back in his chair and after a moment seems to sleep quietly.* JOHN, JR. *in uniform, comes in very quietly. The light has grown dim and we see him only very indistinctly as he sits down in the big wing-chair at the back. There is a little silence, then he leans forward and speaks quietly.*)

JOHN, JR.: DAD!

JOHN: Why—I—that sounded like young John's voice.

JOHN, JR.: It was, Dad. I'm right here in the old chair, oh—just for the length of a dream. Just to try to tell you—No, Dad, please don't try to see me more clearly. Just stay there and pretend I'm not a dream, will you? And—listen—?

JOHN: Son! I—I've missed you so.

JOHN, JR.: I know, Dad. That's why I want to tell you not to let Jimmy die, too.

JOHN: Jimmy's well, and safe. There's no war now, Son, thank God!

JOHN, JR.: I know he won't be killed that way. I mean Jimmy's dreams, Dad. If you make him lose them, he'll know you don't love him with understanding and his love and faith in you will die. Dad! It's better to have been killed in a trench, fighting for a dream of freedom than to die because one's dreams are destroyed. Can't you see, Dad? Can't you?

JOHN: I want to give Jimmy a better dream than that of being a mechanic. I want—

JOHN, JR. (*very earnestly*): Dad, you can't *give* anybody a dream, no matter how much you want to. Everybody has to find his own dream. You can just help him be true to the best dream he can find for himself.

JOHN: We were to have been partners, Son, you and I, and ever since you went I've been working—waiting—for Jimmy to grow up and take your place.

JOHN, JR.: I know, Dad, but it would have been *my* place, not Jimmy's.

JOHN: Jimmy's too careless to find a worthwhile place for himself. He won't even talk seriously.

JOHN, JR.: But he *thinks* seriously. He's flip and sarcastic because he's so self-conscious, so afraid you'll not approve of what he wants to do. He's—he's wanting to be friends with you, Dad. Couldn't you be partners in—in living, Dad, instead of just in a profession?

JOHN (*thoughtfully*): Partners—in—living—
(*He sits quietly thinking for a moment, his eyes close as if he slept. After a moment he raises his head, opens his eyes and speaks with a new note of gladness.*)
Son! (*He stops short, the chair is empty.* JOHN, JR. *has slipped away.* JOHN *goes over to the picture of his son and touches it gently as he speaks.*)
Son—it was a dream but it's the answer to our problem, Jimmy's and mine.
(*There is a sound of a door shutting carefully, then* JIMMY *enters. He starts at sight of his father, a little frightened, but covers his fright with a careless—*)

JIMMY: 'Lo, Dad! Aren't you up beyond your bedtime? It's later than even I thought it was. Are you going to give an imitation of an old-fashioned father?
(*He strikes an attitude*)
"Young man, where have you been 'till this hour?"

JOHN: No, Jimmy—I want to ask you another question.

JIMMY (*sinking with a mock groan into a chair*): I knew there was danger ahead! All right, Dad, the attorney for the prosecution may speak.

JOHN: I was waiting to speak to you about going to college in the Fall.

JIMMY (*protestingly*): Oh, Dad! Must I?

JOHN (*quietly*): Not unless you want to. I was thinking about a mechanical engineering course at Tech as a start with perhaps some special work in aeronautical engineering later.

JIMMY (*jumping up*): Dad! Honest? Say Dad, there's the biggest future you ever saw in that line! I could learn how to build better engines for aircraft and—oh gee, Dad, I thought you wouldn't approve and I'd have to just learn what I could helping the workmen. Do you really mean it, Dad?

JOHN: Rather! Suppose we get some sleep now and talk it over tomorrow night. That is (*he speaks with a twinkle and not sarcastically*), if you can endure spending an evening at home for a change.

JIMMY: Aw, Dad! I've been crazy to tell you about that new engine I saw down at the airdrome. It's absolutely wonderful. Why, Dad, an engine like that will simply revolutionize air travel. It's built like this—
(*While he is explaining, the curtain softly closes.*)

# ADULT DEPARTMENT PROGRAMS FOR NOVEMBER

*By Emma Jones**

## November 3

THEME: *"Let All the People Praise Thee."*

SOFT MUSIC

READ from board in unison Psalm 67: 5-7.

HYMN: "Praise to God and Thanks We Bring." (Order of Worship, p. 45.†)

SCRIPTURE: Genesis 8:22
Exodus 23: 14 and 16
Deut. 24: 19-21.

PRAYER

DUET: "Father, We Thank Thee."

For flowers that bloom about our feet,
Father, we thank thee,
For tender grass so fresh and sweet,
Father, we thank thee,
For song of bird and hum of bee,
For all things fair we hear or see,
Father in heaven, we thank thee.

For blue of stream and blue of sky,
Father, we thank thee,
For pleasant shade of branches high,
Father, we thank thee,
For fragrant air and cooling breeze,
For beauty of the blooming trees,
Father in heaven, we thank thee.
For this new morning with its light,
Father, we thank thee,
For rest and shelter of the night,
Father, we thank thee,
For health and food, for love and friends,
For everything thy goodness sends,
Father in heaven, we thank thee.
—RALPH WALDO EMERSON.

(Music by Jesse Mae Jewitt. Publisher, M. Whitmark Sons, New York. No 1712.)

POEM (*around which the following three November programs are built*):

I thank thee, Lord, for strength of arm
To win my bread,
And that beyond my need is meat
For friend unfed.
I thank thee much for bread to live;
I thank thee more for bread to give.

I thank thee, Lord, for snug-thatched roof
In cold and storm,
And that beyond my need is room
For friend forlorn,
I thank thee much for place to rest;
But thank thee more for shelter for my guest.

I thank thee, Lord, for lavish love
On me bestowed,
Enough to share with loveless folk
To ease their load.
Thy love to me I ill would spare,
Yet dearer is thy love I share.
—ROBERT DAVIS.

CLOSING WORD OF PRAISE:

"O that men would praise the Lord for his goodness, for his wonderful works to the children of men."

*Durham, North Carolina.
†Hymn numbers refer to *Hymnal for American Youth*.

## November 10

THEME: *"Give Thanks unto the Lord"*

SOFT MUSIC

HYMN: "Angel Voices, Ever Singing," No. 30

VERSE (*read from the board*):

I thank thee, Lord, for strength of arm
To win my bread,
And that beyond my need is meat
For friend unfed.
I thank thee much for bread to live.
I thank thee more for bread to give.

SCRIPTURE: Genesis 2:8 and 15
Genesis 3:23.

POEM:

"Work"

Let me but do my work from day to day,
In field or forest, at the desk or loom,
In roaring market place, or tranquil room;
Let me but find it in my heart to say,
When vagrant wishes beckon me astray,
"This is my work, my blessing, not my doom;
Of all who live, I am the one by whom
This work can best be done in the right way."
Then shall I see it not too great, nor small,
To suit my spirit and to prove my powers;
Then shall I cheerful greet the laboring hours,
And cheerful turn, when the long shadows fall
At eventide, to play and love and rest,
Because I know for me my work is best.
—HENRY VAN DYKE.

HYMN: "Jesus, Thou Divine Companion" No. 210.

SCRIPTURE: Luke 12: 16-20
Acts 20: 34-35
Thessalonians 3: 7-12.

PRAYER:

"Our Father, our Master has taught us that thou art the great and eternal Worker, who hast through the ages wrought all the fabric of the worlds and the upward progress of man. We praise thee for this divine comradeship which we have with thee in good and profitable work. We are all of us bound together in a common labor and a common necessity. Grant that we may joyfully share with each other the results of our labor; that we may rejoice not only in the blessing of work, but also in the blessing of sharing. We ask thy especial favor upon all those who work for their daily bread. May the souls of men, whatever their task, be brought into closer sympathy with each other, so that strifes will cease, and the workers shall be glad in their labor, and receive a just reward for their endeavors. In Jesus' name. Amen."

HYMN: "Let Thy Brother With Thee Share" No. 213.

## November 17

THEME: *"Bless The Lord"*

SOFT MUSIC

HYMN: "Our Hymn of Grateful Praise" No. 38.

READ (*second verse on board*):

I thank thee, Lord, for snug-thatched roof
In cold and storm,
And that beyond my need is room
For friend forlorn.
I thank thee much for place to rest,
But thank thee more for shelter for my guest.

SCRIPTURE: II Kings 4: 8-10; Hebrews 13: 2.

PRAYER:

"We pray thee, Lord, that we may remember those in need; that we may treat them as fellow-sharers with ourselves in the produce of nature, which yields the fruit of the earth for the use of all. May we freely give to the poor man of what we have, and so keep him as our brother and comrade. We bestow silver; he receives life. We give money; he considers it his fortune. What we give constitutes all he has.

And help us, Lord, to realize that in sharing with others we bestow a blessing upon ourselves. If we clothe the naked, we clothe ourselves with righteousness. If we shelter the stranger under our roof, and succor the needy, we thus procure the friendship of the saints and eternal habitations. May we like Job, say, 'The stranger dwelt not at my gates, but my door was open to everyone that came.' Blessed is he from whose house a poor man has never gone empty away. We offer our prayer in the name of Him who had not where to lay His head. Amen."
—Adapted from *St. Ambrose*.

HYMN: "O Lord of Heaven and Earth and Sea" No. 40.

PRESENTATION of special Thanksgiving object and offering.

HYMN: "Let Thy Brother with Thee Share" No. 213.

## November 24

THEME: *"Praise Ye the Lord."*

SOFT MUSIC

HYMN: "Love Divine" No. 126.

READ (*verse from board*):

I thank thee, Lord, for lavish love
On me bestowed,
Enough to share with loveless folk
To ease their load.
Thy love to me I ill would spare,
Yet dearer is thy love I share.

REPEAT in unison John 3: 16.

PRAYER:

"Gracious Father, we have come to know something of the meaning of love, because we know thine own love manifested in Jesus. We love because thou has first loved us. Teach us all its divine mystery, its sacrifice, its suffering and its joy, that we may thus learn thy secret, and become like thee. Amen."

SCRIPTURE: I John 4: 7-13
I John 4: 19-21
I John 3: 16-18.

HYMN: "Love Thyself Last" No. 204.

PRAYER

HYMN: "Saviour, Thy Dying Love" No. 158.

For all that God in mercy sends;
For life and children, home and friends,
For comfort in the time of need,
For every kindly word and deed,
For happy thoughts and holy talk,
For guidance in our daily walk,
For everything give thanks!
—TUPPER.

# NOVEMBER PROGRAMS FOR THE SCHOOL WITH COMBINED DEPARTMENTS

*By Lena C. Knapp**

Those who are interested in using these programs should be familiar with the principles underlying the selection and use of the materials. A fairly comprehensive statement of these principles appears in the July *Journal*. If these materials are new, or if your school is unaccustomed to certain features, it would pay to secure this copy of the *Journal* and to omit one of the programs, spending the time of the first Sunday in the month or the last Sunday in October, in preparation.

THEME FOR MONTH: *Father, We Thank Thee*

*Educational Assistant, Department of Leadership Training, International Council of Religious Education.

## Order of Worship for the Month

INSTRUMENTAL PRELUDE

CALL TO WORSHIP:

*Leader:* Enter into His gates with Thanksgiving and into His courts with praise. Be thankful unto Him and bless His name.

HYMN

GENERAL PRAYER OF THANKSGIVING: It may be well to have a prayer response sung by the group this month, for example, "O Hear Our Prayer," page 35 in back part of *Hymnal for American Youth*.

DEVOTIONAL READING

STORY OR TALK

HYMN

OFFERING: As a bit of variation from the offertory response which is usually sung, it is suggested that when the offering plates are received, the leader make the following prayer: For all the gifts of thy love, oh Father, we give thee thanks. By our words, by our actions, and by these gifts, we express our appreciation for what thou dost give us. Amen. (*Pianist continues with the instrumental offertory during this prayer, but very softly.*)

ANNOUNCEMENTS: (Work on new materials for use in this month's services might be done at this point.)

CLOSING BENEDICTION:

We thank thee, Lord, for this fair earth,
The glittering sky, the silver sea,
For all their beauty, all their worth,
Their light and glory, come from thee.

Thine are the flowers that clothe the ground,
The trees that wave their arms above,
The hills that gird our dwellings round,
As thou dost gird thine own with love.
Yet teach us still how far more fair,
More glorious, Father, in thy sight,
Is one pure deed, one holy prayer,
One heart that owns thy Spirit's might.
Amen.

—George E. L. Cotton

## November 3

*For Daily Tasks, We Thank Thee*

Suggestions:

Appropriate *hymns* are: "For the Beauty of the Earth" and "How Thank We All Our God."

The *devotional readings* and *story or talk* may well be combined in one item. No announcement need be made about the individuals who take part. Just have each one know where he comes in. Have a junior boy or girl read "Which Loved Best," printed below, and have representatives from older classes read such of the others as seem desirable.

"I love you, mother," said little John;
Then, forgetting his work, his cap went on,
And he was off to the garden swing,
Leaving his mother the wood to bring.

"I love you, mother," said little Nell,
"I love you better than tongue can tell;"
Then she teased and pouted half the day,
Till mother rejoiced when she went to play.

"I love you, mother," said little Fan,
"Today I'll help you all I can;"
To the cradle then she softly crept
And rocked the babe till it sweetly slept.

Then stepping softly she took the broom,
And swept the floor, and dusted the room,
Busy and happy all day was she,
Helpful and cheerful as a child could be.

"I love you, mother," again they said,
Three little children going to bed;
How do you think the mother guessed
Which of them really loved her best?

—Joy Allison

It would be effective after this item to have a group of children sing, "Can a Little Child Like Me," number 52 in *Songs for Little People* by Danielson & Conant (Pilgrim Press).

"All labour gained new dignity
Since He who all creation made
Toiled with His hand for daily bread
Right manfully.

"No work is commonplace, if all
Be done as unto Him alone;
Life's simplest toil to Him is known
Who knoweth all."

—John Oxenham

"Through the dimness of the temple slowly
dawned a mystic light;
There the Master stood in glory, manifest to
mortal sight:

Hands that bore the mark of labour, brow
that bore the print of care;
Hands of power, divinely tender; brow of
light, divinely fair.

'Harken, good and faithful servant, true
disciple, loyal friend!
Thou hast followed Me and found Me; I
will keep thee to the end.

'Well I know thy toil and trouble. Often
weary, fainting, worn,
I have lived the life of labour, heavy burdens
I have borne.

'Never in a prince's palace have I slept on
golden bed.
Never in a hermit's cavern have I eaten unearned bread.

'Born within a lowly stable, where the cattle
round Me stood,
Trained a carpenter in Nazareth, I have
toiled, and found it good.

'They who tread the path of labour follow
where My feet have trod:
They who work without complaining do the
holy will of God.

'Where the many toil together, there am I
among My own:
Where the tired workman sleepeth, there am
I with him alone.

'I, the peace that passeth knowledge, dwell
amid the daily strife;
I, the bread of heaven, am broken in the sacrament of life.'"

—Henry Van Dyke

"Let me but do my work from day to day,
In field or forest, at the desk or loom,
In roaring market-place or tranquil room;
Let me but find it in my heart to say,
When vagrant wishes beckon me to stray,
'This is my work; my blessing, not my
doom;
Of all who live, I am the one by whom
This work can best be done in the right way.'

Then shall I see it not too great, nor small,
To suit my spirit and to prove my powers;
Then shall I cheerful greet the laboring
hours,
And cheerful turn, when the long shadows
fall
At eventide, to play and love and rest,
Because I know for me my work is best.

—Henry Van Dyke

The *hymn* "Jesus, Thou Divine Companion," found in *Hymnal for American Youth*, is best at this point. It might be sung by a special person or by a special group if it is not contained in the hymnals available for the whole group.

## November 10

*For National Peace, We Thank Thee*

"America, the Beautiful," is the best opening *hymn* for this service.

For the *devotional reading*, it is suggested that Micah 4:1-7; Matthew 5:9; Romans 12:17; 14:19; I Peter 3:11 be read. (The shorter Bible passages should be typed and read with a brief pause between each one; if read directly from the Bible, markers should be inserted at each page, and the specific verse checked with pencil.) Then, one, at least, of the following selections should be used.

"He Shall Speak Peace"

"Hatred and greed and pride shall die,
Cannon and swords shall prostrate lie;
Warring shall end, the world shall cry—
For He shall speak peace.

"Rivers shall nevermore run red,
Terror shall hide his bloody head,
Life shall no more for lust be shed—
For He shall speak peace.

"They shall not strive in earth again,
Honor will come to dwell with men:
Children will bide in safety then—
For He shall speak peace.

"Desolate plains, now bleak and cold,
Burst forth again in green and gold;
Birds of the trenches sing, as of old—
For He shall speak peace."

—Thomas Curtis Clark

"At Length There Dawns the Glorious Day," is so fine a *hymn* for this service that it is worth whatever time and effort may be involved in making copies of the words available. It appears in *The Hymnal for Young People*, by Littlefield and Slattery (A. S. Barnes & Co.) and in the *American Church and Church School Hymnal* (E. O. Excell & Co.). It is set to the tune of "All Saints" but the words are printed here, that they may surely be available.

At length there dawns the glorious day
By prophets long foretold,
At length the chorus clearer grows
That shepherds heard of old.
The day of dawning brotherhood
Breaks on our eager eyes,
And human hatreds flee before
The radiant eastern skies.

For what are sundering strains of blood,
Or ancient caste and creed?
One claim unites all men in God
To serve each human need.
Then here together brother men,
We pledge the Lord anew;
Our loyal love, our stalwart faith,
Our service strong and true.

One common faith unites us all,
We seek one common goal;
One tender comfort broods upon
The struggling human soul.
To this clear call of brotherhood
Our hearts responsive ring:
We join the glorious new crusade
Of our great Lord and King.

—Ozora S. Davis

In case you desire a more elaborate or a longer program in commemoration of Armistice Day, write to the National Council for Prevention of War, 532 17th Street, N.W. Washington, D. C., or World Peace Foundation, 40 Mt. Vernon Street, Boston, Mass., for materials.

## November 17

*For Our Homes, We Thank Thee*

Suitable *hymns* are: "Oh, Happy Home" and "There Is Beauty All Around." If neither of these is available, use the first three stanzas of "For the Beauty of the Earth."

The following passages are good *Scripture* selections for this theme. Ephesians 6:1-4; Proverbs 13:24; 22:6; 29:15, 17; Luke 11:13.

These passages might well be followed by the singing of "I'll Try to Mind," number 48 in *Worship and Conduct Songs for Beginners and Primaries*, by Elizabeth McE. Shields (Presbyterian Committee of Publication, Richmond, Va.).

The *story* suggested for this program is "What Bradley Owed," found in Hartshorne's *Manual for Training in Worship*.

It would be effective to have a group of small children sing, at this point, "A Child's Thanks" number 144, in *Songs for Little People*, by Danielson and Conant.

A simple direct *prayer* dealing with our home relations is needed to gather up the various ideas that have been stressed.

## November 24

*For Our Church, We Thank Thee*

It is sometimes felt since so much emphasis is placed on national Thanksgiving in schools, in clubs, and in all weekday organizations of the church, that in the Sunday morning worship service, it is reasonable and desirable to stress some special phase, such as has been selected here. With this in mind, the following program has been planned with no reference to this great national holiday. If a particular school cares to follow traditional lines, the leaders will find plenty of material in the public library, in denominational papers, and in the Order of Worship in most hymnals.

The opening *hymn* might well be "The Church's One Foundation," but if this is not available, "I Love Thy Kingdom, Lord," will serve fairly well.

Bible passages which form the story of the beginnings of the Christian church should be read. The following references interwoven with brief explanatory comments will give the gist of the story: The Church of God, Acts 20:28; I Cor. 1:2; 10:32 and others;

First called Christians at Antioch, Acts 11: 26, 27.

Beginning of Persecution of those who called themselves Christians Acts 6 and 7, giving the gist in the reader's own words, but using the exact words of 6:8, 10-15; 7:48-60.

The pastor or someone who would be willing to prepare himself well for the task, could make an interesting *story-talk* as the heart of this program. Have it follow, if desired, this outline. The martyrdom of Polycarp; Constantine's conversion; the growth of the power of the church; Martin Luther's defiance; multiplication of denominations; a word about your particular denomination; a brief discussion of the increasing tendency toward union, and the placing of emphasis on our faith and hope in Jesus Christ, and his teachings, rather than on creed and dogmas. The pastor's library will surely have sources for information on all of these points, if the public library is not able to supply materials.

The person making the talk should follow it directly with a brief, but to-the-point *prayer*.

The *hymn*, "Faith of Our Fathers," should then be sung.

# What's Happening in Religious Education

THE newly elected General Secretary of Religous Education in Mexico, Gonzalo Báez Camargo, is a native of the city of Oaxaca. The son of evangelical parents, he was left an orphan at an early age and was cared for in the home of the Rev. Victoriano D. Báez, then Superintendent of the District of Oaxaca. After an excellent record in the Methodist Institute for Boys in Puebla he continued his studies for the Christian ministry in the Union Theological Seminary of Mexico City.

Following the three years of preparation in this institution he entered the active ministry of the denomination which had given him a home, and served several rural pastorates very acceptably. Six years ago Mr. Camargo became associate pastor of the congregation in Puebla and at the same time teacher in the Mexican Methodist Institute. The following year he was appointed vice-president of this, the most important school in Mexico, and at this time he dedicated himself entirely to teaching.

His work as a teacher was of a very high order, his intellectual and moral influence far-reaching, and at the same time he was acquiring the knowledge and experience that would fit him admirably for the task to which he has been called by the National Evangelical Council—that of general interdenominational secretary of religious education in the republic and at the same time executive secretary of the National Evangelical Council.

His literary ability, his eloquence as an orator, his pleasant, affable manner, his skill in working with people, and a well defined Christian experience have contributed to make Mr. Camargo a most acceptable candidate for this very significant position. He has recently returned from the International Evangelical Congress, held in Havana, of which he was presiding officer. Immediately following, he was presented to the National Evangelical Convention, in session during July, and was enthusiastically received by that great assembly, among whom were Dr. Robert M. Hopkins, General Secretary of the World's Sunday School Association, and Mr. D. R. Price, Secretary of the Birmingham Council of Religious Education.

In the above picture Mr. Camargo is at the left and Mr. Epigmenio Velasco at the right.

IN order to fix a standard of efficiency for its church school workers the McLemore Avenue Christian Church, of Memphis, Tennessee, asked every officer and teacher of its school to give briefly ten requirements which he considered necessary for an efficient church school teacher. First place was awarded to Miss Bernice Roe. Her statements included: the importance of a personal relationship with God, a knowledge and love of children, and a growing mind.

PUPILS of Chicago public schools may be excused from school for systematic religious instruction, one hour per week, according to an action recently passed by the Chicago Board of Education. This was brought about as a result of a petition of the Lakeview Council of Religious Education which is made up of the pastor and one lay member from each of the cooperating churches of that district.

The petition sets forth a plan for a period of two years of experimentation with pupils from the sixth, seventh, and eighth grades of the grammar schools in that area. If it proves successful the way will be open for a general adoption of the plan throughout the city by any religious group which can provide a standard acceptable to the school board.

Although the experimental school is of necessity interdenominational or non-sectarian, its teachings will be in accordance with that of the more orthodox of the Protestant or evangelical churches. Emphasis will be upon the teaching of the Bible, especially the New Testament, and upon character building. Miss Lucile Desjardins, who has had wide experience teaching in the weekday schools of Birmingham, Alabama, and Oak Park, Illinois, will head the teaching staff. Classes will meet in two of the near-by churches, and the financial responsibility of the school will be assumed by all of the cooperating churches. Pupils will be admitted to classes only upon written petition from the parents.

The Chicago Council of Religious Education which is a department of the Chicago Church Federation has reviewed the plans for this school and is cooperating in the supervision of it.

THE recent meeting of the general assembly of the United Evangelical church in the Philippines marks an epoch in the progress of evangelical Christianity there. It is the consummation of a movement for which Protestant Filipino leaders have long been working and praying.

The United Evangelical church, of which the general assembly is the highest governing body, not subject to the jurisdiction of any ecclesiastical body in the United States, includes all the churches organized by the United Brethren, Congregational, and Presbyterian missions and the United Church of Manila, heretofore an independent congregation but now incorporated in the Manila conference of the United Evangelical church. It represents more than 200 churches in 35 provinces with a combined membership of about 35,000 and a constituency of twice that number. Administered in connection with it are eight hospitals, twelve dormitories, a number of training schools, the union high schools of Manila and the well-known Silliman institute located in Dumaguete.

The Rev. Enrique C. Sobrepena, the young pastor of the United church on Calle Azcarraga, is the moderator or president of the new body. Rev. George W. Wright, of the Presbyterian mission, is secretary-treasurer. Mr. Isaac Barza, a well-known insurance man of Manila, is the chairman of the finance committee.

PROGRAMS suggested for use in celebrating Armistice Day, Goodwill Day, and Memorial Day, which have th focus of attention placed on heroes of peace and avenues for world cooperation, rather than military achievements, have been compiled by the Education Committee of the Women's International League for Peace and Freedom, and are available upon application to the Women's International League for Peace and Freedom, Pennsylvania Branch, 1924 Chestnut Street, Philadelphia, Pennsylvania.

Songs, poems, plays, pageants, folk dances, selections from the writings of famous men, and topics for short talks and essays, are included, classified according to the age of the pupil.

THE *Christian Herald* reports that foreign missionaries have arrived at the port of New York, and announce that they will endeavor to raise a quarter of a million dollars in that city to be used in preaching the gospel of Buddhism throughout America.

REV. ALBERT W. BEAVEN, pastor of Lake Avenue Baptist Church, Rochester, N. Y., has been elected president of Colgate-Rochester Divinity School, to succeed Dr. Clarence W. Barbour, who goes to the presidency of Brown University. Dr. Beaven succeeded Dr. Barbour at Lake Avenue church and has had there a remarkably successful ministry. Having lived for many years at Rochester, he has an intimate knowledge of the personnel, affairs, and problems of the divinity school.

## International Schools and Camps for 1929

The International Leadership Schools and Camp Conferences have just closed a successful season with a very encouraging increase in attendance over last year. The following report shows the attendance at each camp and school.

### Leadership Schools

| | Students | Faculty |
|---|---|---|
| *Geneva Glen, Colorado* | 66 | 12 |
| *Lake Geneva, Wisconsin* | 151 | 15 |
| *Lake Winnipesaukee, N. H.* | 144 | 12 |

In the Leadership Schools there were 361 students, an increase of 117 over 1928.

### Older Boys' and Girls' Camp Conferences

| | Campers | Leaders | | Campers | Leaders |
|---|---|---|---|---|---|
| *Geneva Glen, Colorado* | | | | | |
| Boys' Camp | 70 | 14 | Girls' Camp | 113 | 17 |
| *Lake Geneva, Wisconsin* | | | | | |
| Boys' Camp | 106 | 18 | Girls' Camp | 227 | 51 |
| *Winnipesaukee, New Hampshire* | | | | | |
| Boys' Camp | 119 | 21 | Girls' Camp | 167 | 29 |

In the Camp Conferences there were 802 campers, an increase of 154 over 1928.

DR. BENJAMIN S. WINCHESTER, president of the Hymn Society, announces that the Society's award of $100 for the best new missionary hymn, written in the modern spirit, has been won by Professor Henry Hallam Tweedy of the Divinity School of Yale University. The hymn is printed below. The Hymn Society now offers a prize of $100 for a new tune set to Professor Tweedy's hymn. This tune should be mailed not later than November 1, 1929, to Dr. Benjamin S. Winchester, 105 East 22nd Street, New York City. Each tune should bear a pseudonym and the composer's name should be attached in a sealed envelope.

Eternal God, whose power upholds
Both flower and flaming star,
To whom there is no here nor there,
No time, no near nor far,
No alien race, no foreign shore,
No child unsought, unknown,
O send us forth, Thy prophets true,
To make all lands Thine own!

O God of love, whose spirit wakes
In every human breast,
Whom love, and love alone, can know,
In whom all hearts find rest,
Help us to spread Thy gracious reign
Till greed and hate shall cease,
And kindness dwell in human hearts,
And all the earth find peace!

O God of truth, whom science seeks
And reverent souls adore,
Who lightest every earnest mind
Of every clime and shore,
Dispel the gloom of error's night,
Of ignorance and fear,
Until true wisdom from above
Shall make life's pathway clear!

O God of beauty, oft revealed
In dreams of human art,
In speech that flows to melody,
In holiness of heart,
Teach us to ban all ugliness
That blinds our eyes to Thee,
Till all shall know the loveliness
Of lives made fair and free.

O God of righteousness and grace,
Seen in the Christ, Thy Son,
Whose life and death reveal Thy face,
By whom Thy will was done,
Inspire Thy heralds of good news
To live Thy life divine,
Till Christ be formed in all mankind
And every land is Thine!

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MR. KEMPER G. McCOMB has accepted the position of minister of education in the Broad Street Presbyterian Church of Columbus, Ohio, bringing to this new work his experience of eleven years' activity in the community field. His new duties were assumed September 1, and are to be supplemented by additional work at Ohio State University.

DR. LEMUEL H. MURLIN, former president of Boston University, DePauw University, and Baker University, and pastor for the past year of the American Church in Berlin, Germany, has returned to Boston with Mrs. Murlin and has been under observation and treatment at the Deaconess Hospital. Dr. Murlin will be unable to preach for at least six months and has been forced to relinquish his pastorate in Berlin.

REV. JOHN B. LAWRENCE, for the past three years secretary of missions in Missouri, has accepted the leadership of the home missions board of the Southern Baptist Convention.

ON JULY 15 Rev. John L. Fairly, D.D., assumed the duties of the office of Coordinate Secretary of Religious Education and Publication for the Presbyterian Church, U. S., with headquarters at Richmond, Virginia. Mr. Fairly received his education in Davidson College and the Union Theological Seminary of Richmond, Virginia. Since 1914 he has held a series of successful pastorates.

ACCORDING to the report of the Stuttgart Statistical Bureau, the number of adherents of the principal religions of the world are as follows: Christians, 534,940,000; Confucianists, 300,000,000; Brahmanists, 214,000,000; Mohammedans, 175,290,000; Buddhists, 121,000,000; Jews, 10,860,000.

DURING 1928 the Rockefeller Foundation disbursed the sum of $21,690,738 for the advancement of medical science throughout the world. Twelve million dollars of this amount was used as an endowment for the new China Medical Board. Eighteen medical schools in fourteen foreign countries were also endowed, as well as aiding fifteen nurse training schools in ten countries. Since 1913 a total of more than $144,000,000 has been paid out by the Foundation.

REV. T. BASIL YOUNG, Director of Weekday and Vacation Church Schools and Leadership Training of the New York State Council of Religious Education, will spend the coming academic year in graduate study in Columbia University. In tribute to his work during the past eight years, the New York State Council last year voted to give him this leave of absence. Mr. Young will return to his work with the Council in October 1930.


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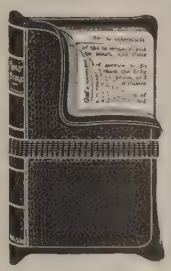

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THE First Baptist Church of Malden, Massachusetts, is conducting an experiment in young people's work which promises to be very fruitful. There is a senior high school department of the church for all young people fifteen to eighteen years of age which promotes a Sunday morning program, a Sunday evening vesper service, a plan of cooperation with the pastor in the evening church service, and a variety of weekday meetings for the purpose of plays, the publication of a weekly paper, social affairs, and essay contests. They are also active participants in several activities in the interest of the various philanthropic institutions in their community.

UNTIL recently the "Gideons" limited their activities to the United States, Canada, and Great Britain. In 1926 contracts were made in the Orient for placing Bibles in hotels of that area, and in 1928, encouraged by this success, the "Gideons" have made an effort to reach out into the Near East. Bibles have now been placed in the twenty-four tourist hotels of Palestine and Transjordania, the proprietors being, for the most part, quite willing to receive a copy for each room except those used for Jews and Mohammedans only.

MR. FRANK A. MORGAN, former minister and the founder of the Mutual Lyceum, Chicago, has been spending several years in the study of hymns introductory to the preparation of a new hymnal, the *Interchurch*. He has had the cooperation of 2,000 ministers and 650 skilled musicians, and a study has been made of 50 hymnals. From this study many interesting facts have been gleaned. For instance, of the 100 most popular hymns, on the reports of 2,000 pastors, 82 per cent had a musical rating, according to the reports of the American Guild of Organists, in the upper 1-12th of the scale. Mr. Morgan found also that but comparatively few of the hymns in the hymnals are actually sung by congregations. A certain famed hymnbook used by a large Chicago congregation, and which includes 1,281 selections, revealed only 149 hymns actually being used. The three most universal hymns were found to be "How Firm a Foundation," "Come Thou Almighty King," and "Holy, Holy, Holy." Mr. Morgan is a man of wide education, having degrees from Johns Hopkins and Yale, and his new hymnal is awaited with interest.

REV. CHARLES R. ZAHNISER, who recently resigned as executive secretary of the Pittsburgh Council of Churches after a period of 17 years' service, has been elected Professor of Community and Interchurch Relationships in Boston University School of Theology. During the first semester he will conduct courses there and during the remainder of the year will lecture in various educational centers over the country.

DR. OZORA S. DAVIS, the retiring moderator of the National Council of Congregational Churches, has resigned as President of the Chicago Theological Seminary on account of the condition of his health. Dr. Davis has been president of the seminary for twenty years and his resignation was accepted with deep regret and a vote of sincere appreciation by the Board of Directors who elected him President Emeritus for life.


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**Shall the Pastor Escape the Responsibility for the Church School?**

(*Continued from page 15*)

for the pastor is not gratuitously bestowed upon him but won only by personal merit. However, if he has the respect and confidence of the young people in the church school, they will naturally turn to him as a counselor and friend. This is a time when life decisions are being made and when the advice of some trusted and experienced friend is often sought. Who is in a better position and who is more easy to approach about such questions than a warm-hearted pastor sympathetic to the problems of youth?

Here, then, is one of the minister's richest fields for service in his parish. Youth is raising questions today that seemed seldom to enter the minds of young people a generation ago. These questions grow out of life situations where the traditional and orthodox conflict with the first-hand, everyday experience of youth. Such questions are seldom concocted and put to representatives of the older generation because of an urge for mere intellectual activity but rather because of a sincere desire to find answers to life's perplexing riddles. A pastor whose sincerity and intellectual honesty are trusted certainly is the one to whom religious young people naturally look for guidance in their theological problems. To be concrete. During the recent tragedy of the Mississippi flood, a perplexed student came to me with a practical problem which caused him profound concern. "How could such a flood, devastating property and blotting out the lives of many innocent people, be permitted in a world where a supposedly good God is in control?" he asked. The opportunity that the pastor has in such cases may be worth far more in the advancement of the Kingdom of God than many of the fine sermons preached on Sunday mornings. This is merely illustrative of his privilege and responsibility in this direction. Think of the many other types of questions which are put to him if he but gets the reputation among young people of being sympathetic and helpful in their difficulties. It may be some question about one's education, life work, marriage, or, as is so often the case, about a moral problem that is tearing at the heart of this young person. In all such cases, the pastor may truly be a spiritual guide to youth.

All that has been said above relates to the church school's need of the pastor. There is another important story which might well be written about his need for contact with youth. Suffice it to say at this point, that any pastor desirous of keeping young and active may be baptized in the fountain of perpetual youth by sustaining an active interest in the work of his church school.

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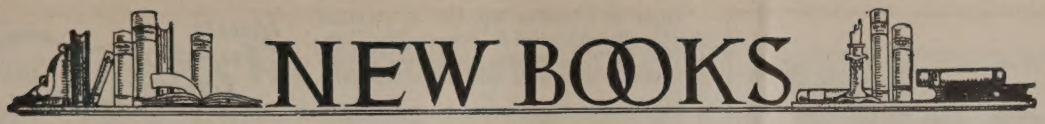


**Christ and Modern Education.** By Charles E. Raven. New York, Henry Holt and Company, 1929. 223 p. Price $1.75.

Taking the position that there is a great contrast between Christ's way of teaching and the way still normally used by parents, clergy, and teachers, Canon Raven discusses the problem of religious education from the standpoint of its place in education, its content, and its method.

Our failure in religious education the author sets down to three causes: First, because we have failed to distinguish between instruction and education and have consequently had a tendency to accept for Christianity a position in the curriculum parallel to that of any other single subject rather than permeating the whole curriculum with Christian education. Second, our instruction has frequently been so presented as to create a false impression of the quality of religion and a rebellion against it. There has been very little of successful attempt to follow the leadings of modern pedagogy in our teaching of religion. Third, those who teach the Christian way of life have often failed by their example to enforce the teaching which they have given.

With respect to the place of religion in education Canon Raven finds that no complete education can neglect religion. While man's most elemental contact is with the physical and he must learn to adjust himself to physical nature as well as to adjust nature to him, education very soon moves to the higher plane of relationship with persons. Beyond this, however, lies the problem of developing the right outlook upon life as a whole. In this realm only religious teaching can suffice to give a complete education. "Education without religion is almost a contradiction in terms; for unless education fosters the appreciation of aesthetic, intellectual, and moral values, satisfies man's aspiration after eternal reality, and enables him to fashion his whole relationship—physical, social, spiritual—into a coherent unity, it fails and religion alone among man's interests is concerned with these things and can claim to achieve them."

In discussing the content of religious education the author makes the point that it must be concerned first of all with the *training of personality*. In this it must follow the teaching of the Master. To build up a consistent and harmonious personality there must be a *high aim*. This is provided by the Master's teaching of the Kingdom of God. In order to make education effective there must be *a motive or dynamic*. This the author finds in the personality of Christ. "It is, in fact, the discovery of God in Christ, of the divinity of the Son of Man, that has been the revolutionary element in Christianity. Here is that which converts, that which brings us into the vital relationship with the eternal that we call salvation. And its potency is not due solely to the fact that, confessing Jesus as Son of God, we see in Him the 'express image' of the Father and can appreciate in concrete form the very Being of deity. Rather it springs from the new relationship thus made possible for us, as God becomes the object, not only of contemplation and worship, but of love—the love of person for Person, of man for Man."

Method in religious education is approached from the standpoint of the psychological development of the child. The author finds in the earlier method of teaching used by the Master the kind of method which will fit young children, and in his later method the kind of approach which will fit older pupils. It seems to the reviewer that he stretches a point in trying to develop this parallelism and also that he makes the psychology of religious development too simple. Nevertheless, there is much of stimulating suggestion in the chapter on method.

In discussing the scope of religious education the author frankly maintains that it should become a part of all education and not be relegated to schools which are conducted outside of the main current of the child's education. He finds great encouragement for the possibility of agreement among religious bodies on certain basic elements, in the fact that such a remarkable degree of agreement was possible in the Jerusalem Conference. In fact, the influence of the Jerusalem Conference is strongly felt in the whole presentation of this subject.

—Paul H. Vieth.

**The Intimate Problems of Youth.** A Series of Studies for Youth and Their Leaders. By Earl S. Rudisill. New York, The Macmillan Company, 1929. 217 p. Price $2.00.

Dr. Rudisill has taken up in this book a discussion of the scientific, moral, and spiritual issues in the vital practical problems of modern youth. These problems have to do with the problems of a changed world; social adjustments; vocational choice; recreation and leisure; sex; moral choices; and religion. These are dealt with in a way that would make helpful reading or study for the average church group of young people and their leaders. The whole outlook is sane, wholesome, and constructive. Certain issues of an advanced character in ethical conduct today are not treated. There are some church young people today who face the moral issue in such a way that the arguments in this book would not answer them finally. Considering, however, the purpose of such a volume, perhaps it is well to take it up as has been done. —P. R. H.

**A Study of Adolescent Development.** By Frederick W. Stewart. Philadelphia, The Judson Press, 1929. 194 p.

This is the new specialization text for the Psychology of Adolescence in the Standard Leadership Curriculum. It was prepared under the direction of the Leadership Training Publishing Association, which represents most of the denominations which are carrying on a leadership training program. The book is probably the best available text for a study of adolescent psychology.

**Developing Personality in Boys.** By W. Ryland Boorman. New York, The Macmillan Company, 1929. 257 p. Price $2.50.

The leader or teacher of youth who is merely looking for some pat illustrations to eke out next Sunday's lesson period will not find them here. But the one who is interested in helping boys and girls meet the issues of life will find much help in this book.

The author takes the ground that it is possible for a leader many times, by minor environmental changes, to arouse a desire, and give a boy help and encouragement in life, or in re-organizing his personality. These environmental changes are largely rooted in the social life of the boy in his group. So the book deals with the use of social psychology in work with boys.

How personality gets organized, how it becomes over-organized, and how we may help in re-organizing it, take up the bulk of the book. —P. R. H.

**Character Education in the Junior High School.** By Elvin H. Fishback. Boston, D. C. Heath and Company, 1928. 204 p. Price $1.25.

The author discusses character education as a desirable objective in the public junior high school. Courses of study may contribute more completely to the formation of right ideals and attitudes when reconstructed with more social ends in view. Extra-curricular activities, being semi-voluntary in nature and representing normal interests of boys and girls, may aid in character development. The teacher's personality, his methods of work, and his view of the nature and place of discipline are important elements in character education. The author sees certain values in both direct and indirect moral instruction. He is principal of a progressive junior high school. —O. M.

**The Child-Centered School.** By Harold Rugg and Ann Shumaker. Yonkers-on-Hudson, New York, World Book Company, 1928. 358 p.

During the past twenty-five years the theories of education which lay emphasis upon child initiative and self-expression have been gaining ground. A number of experimental schools have been attempting to carry these new theories into their work. One of the most famous of these is the Lincoln School of Teachers College, New York City, with which the authors of this book are connected.

The foci of interest in the new schools are the drawing out of the child's inner capacities for self-expression and the development of tolerant understanding. The contrast between the new and the old is well stated in the following quotation:

"The new school organizes itself around the child's intention to learn; the old school organized itself around the teacher's intention to teach him. The latter may produce learning, but the former is sure to. The child's intention to learn brings about an inner integration, a concentration of his whole being upon the problem at hand.

"The emphasis in the unit of work, therefore, is upon the child as a complete human being, upon the development of general habits and attitudes, as well as the acquisition of knowledge and the development of skill. In the school subject the emphasis is upon the learning of a systematically organized body of specific skills and knowledges."

Professor Rugg takes the position that the new education has advanced far enough to subject it to serious criticism in the light of educational valuation. The critical chapters in this book are particularly stimulating and wholesome. As with so many other revolts against existing conditions, it appears that in the case of education the best development will probably come through conserving the best which is in the old and fusing with it the best which is in the new. The gulf fixed between the old and new in education is perhaps not nearly so great as is usually indicated by critics of the old for the sake of contrasting with it the Utopian new.

To religious education this clear discussion on the child-centered school comes at a very opportune time. Many who have been struggling with new types of lesson materials will find therein some background for understanding the underlying purpose of such materials. On the other hand, many who have advocated extreme positions in the new religious education, will no doubt find much food for serious thought in the considerations advanced by the authors of this book.

—P. H. V.

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**How to Classify Pupils.** By William A. McCall and Harold H. Bixler. New York, Bureau of Publications, Teachers College, Columbia University, 1928. 83 p. Price $1.50.

This book presents a plan for pupil classification on the basis of standard tests. The reaction of one religious educator after reading it is one of genuine admiration for what the scientific movement in education has accomplished, and of awe in the face of what must still be done by the scientific movement in religious education.

**Later Baptist Missionaries and Pioneers.** Vol. I. By W. S. Stewart. Philadelphia, The Judson Press, 1928. 268 p. Price $1.50.

These stories of the lives of Baptist leaders do not follow the beaten paths of Carey, Judson, and others. They introduce us to less well-known men and women, such as Judson's son, who served greatly in downtown New York, and others. They are stimulating accounts of the lives of modern leaders.

**What to Do the Whole Year Through.** By Reba Mahan Stevens. Boston, Lothrop, Lee & Shepard Co., 1929. 183 p. Price $1.50.

A delightfully written and very practical description of activities in the home for little girls from about six to nine years of age. It is the result of a mother's actual experience and should prove valuable to many other mothers in providing plans which keep children busy and happy.

**Child Study Discussion Records: Development—Method — Techniques.** By Margaret J. Quilliard. New York, Child Study Association of America, 1928. 74 p. Price $.75.

A manual for leaders of discussion groups with parents. Very practical and suggestive. An excellent piece of work.

**Parents' Questions. My Child Will . . . My Child Won't . . . What Shall I Do?** New York, Child Study Association of America, 1928. Price $.25.

A very interesting and valuable pamphlet on parents' questions regarding practical home problems.

**A Selected List of Books for Parents and Teachers.** (Revised 1928). New York, Child Study Association of America, 1928. 80 p. Price $.25.

An excellent and exhaustive annotated bibliography on all phases of child nurture.

**My Sunday Kindergarten Book.** By Bertha Marilda Rhodes. Chicago, University of Chicago Press, 1928. 88 p.

A loose-leaf book for use in the home with little children, containing stories, handwork and suggested activities.

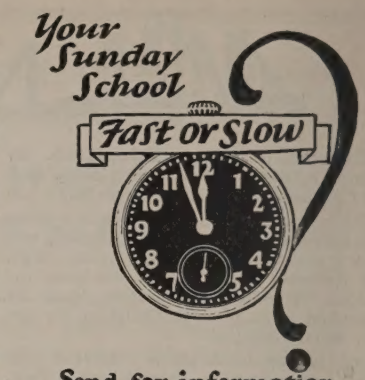
**Fireside Talks for the Family Circle.** By Albert W. Beaven. Philadelphia. The Judson Press, 1928. 143 p. Price $1.25.

Fifteen brief discussions of problems to be faced by the Christian home in its task of religious education.

**A Doctor's Letters to Expectant Parents.** By Frank Howard Richardson. New York, W. W. Norton & Company, Inc., 1929. 118p. Price $1.75.

This series of letters, eighteen in number, is unique in that it treats the psychological problems as well as the physical, is for fathers as well as for mothers. Might well be circulated among expectant parents by the pastor or church social worker.

**Worship in the Church School Through Music, Pageantry and Pictures.** By H. Augustine Smith. Elgin, Illinois, David C. Cook Publishing Company, 1928. 148 p. Price $.50.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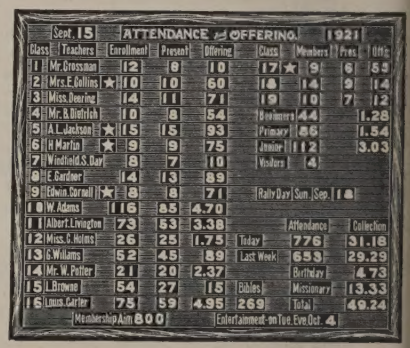
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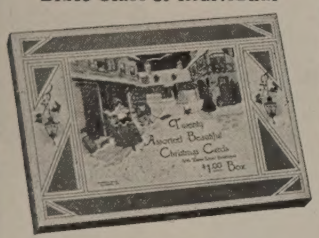


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## The Childhood of Moses

(*Continued from page 29*)

some one to care for him?

PRINCESS: Yes, can you find me a mother to care for my baby? (MIRIAM *leaves.*) Isn't he a sweet little baby?

MIRIAM (*returns with her* MOTHER): Gracious Princess, here is your nurse.

PRINCESS (*to* MOTHER): I want you to care for my baby and I shall pay you well. Be very kind to him.

MOTHER: Yes, Princess, I will be very careful of him. (*Exeunt*)

### Act Four

CHARACTERS:

| | |
|---|---|
| King | Moses |
| Princess | Mother |
| Maids | Miriam |
| Soldiers | |

SCENE: Same as Act One

MAID (*appears in doorway, is met by* KING'S SERVANT, *who leads her to the* KING): The Princess, thy daughter, wishes to see thee.

KING: Tell my daughter to come in.
(PRINCESS *enters with maids.*)

KING: What is it, my child?

PRINCESS: Three years ago I found a Hebrew baby boy in the bullrushes while I was bathing. I love him and I have adopted him.

KING (*angrily*): Adopted a Hebrew boy! Where has he been, where is he?

PRINCESS: A Hebrew girl found a mother for him. But now I want to bring him to the Palace as my son.

KING: Such nonsense! Didn't I tell my soldiers to kill all the Hebrew baby boys?

PRINCESS: O Father, please, please let me keep him.

KING: What will you do with him?

PRINCESS: I'll bring him up as my son.

KING: Bring him to me. (*mutters*) A Hebrew child.

PRINCESS (*to* MAIDS): Bring him in. (MAIDS *return with* MOSES *carried by his* MOTHER.) Father, I love my baby. I found him and saved him for myself.

KING: What is his name?

PRINCESS: I have called him Moses, for I drew him out of the water. Can't I keep him?

KING: You must then train him yourself. Will you do this?

PRINCESS: Yes, Father.

KING: Then he is yours.

CURTAIN


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## Parental Education in the Church

(*Continued from page 14*)

parent who was probably brought up on the idea that cleverness or pull or what not, anything but the best of the group and of the individuals involved, determines the choice of rôles in programs. Almost any teaching procedure and emphasis can be made vivid to the audience by proper reference to the exemplification in the enterprise at hand. There is no question that a parent will be as much interested in a program of educational value if rightly presented to him, as ever he was in the stereotyped "entertainment." The educated parent will be greatly relieved not to see his child in an activity he cannot sanction.

For the remaining parents, those who have not yet learned to belong to the other groups, there is always Uncle Sam. The junior superintendent who sent letters to all the parents of her pupils explaining why a certain gift project had been chosen by the children telling in what manner the curriculum was providing for Christian giving, suggesting in what ways among others the home might be helpful, secured the interested cooperation of a number of homes where there had been no previous evidence of thought upon the question of Christian sharing. If we have no stamp money we can give our letters to the children to deliver. Without doubt letters to parents will find an increasingly important place in our educational procedures.

It will be impossible to decide, in relation to the better church school and parental education, which is the acorn and which the oak. The church school which gives attention to parental education will necessarily become a much better school through the demands by and the help of the intelligent home. Out of the efforts of the school will grow a better home and out of the understanding home a better school when church school workers stop saying to the home: "Send us your children and we will make good Christians of them for you" and will substitute: "We will help *one another* to lead them in the Christian way."

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8 *Wholesome Childhood,* E. R. Groves and G. H. Groves. Houghton Mifflin Company, Boston. $2.00.

## Home and Church School for the Child

(*Continued from page 22*)

SEPTEMBER—PARENTS' CONFESSION

There is no gift of God as great as that of Parenthood This gift has been given to me.

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I *Need* the help of other parents, the counsel of student of child life, the wisdom of good books, the increasin vision.

I *Pray* for the guidance of the Great Teacher that I to may teach wisely, slowly, lovingly; that my child ma come to know life's deepest meaning and greatest joy i loving friendship with the Heavenly Father.